

ndid pro-  
morning.  
am since  
lly inter-  
Denham  
and after  
e on New  
nson was  
gram she  
g on the

e started  
lays with  
sm as be-  
nd semes-  
ay night.  
minations  
Woman's  
activities

course will  
beginning  
cherl and  
nduct it.  
Woman's  
had work  
s, and all  
he Study

ead,  
eporter.

"Do you

t, we do

"Well, I

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME L

JACKSON, MISS., January 26, 1928

NEW SERIES  
VOLUME XXX. No. 4

## MEETING DATES OF STATE EVANGELISTS Engagements of Reverend D. W. Smith and Mr. M. E. Perry

Jan. 6th—Sharon Church, back of Long Beach.  
Jan. 15th—Long Beach Baptist Church.  
Feb. 5th—Biloxi Second Church.  
March 1st—Handsboro Baptist Church.  
March 25th—Wahalak Baptist Church.  
April 5th—Pascagoula.  
April 22nd—Parkway Baptist Church, Jackson.  
June 10th—Calhoun City.  
June 29th—Greenville Community.  
July 15th—Ripley.  
Aug. 5th—Montrose.

Aug. 19th—Macedonia (DeSoto County).  
Engagements of Reverend Bryan Simmons  
Jan. 29th—Alcorn County for three weeks with  
C. C. Perry, Curtis Hall leading the singing.

Engagements of Reverend W. W. Kyzar  
Feb. 19th—Camden, Curtis Hall leading the  
singing.

Other engagements will be announced later.  
Those desiring the services of the evangelists  
had better make application soon as they will in  
all probability soon be engaged for the year.

John D. Rockefeller gives \$2,000,000 to provide  
a library for the League of Nations at Geneva.

The Men's Bible Class of the Indianola Baptist  
Church gave a banquet Friday night, Jan. 20th,  
at which 150 guests were entertained. The ban-  
quet was served by the Women's Missionary So-  
ciety of the church in the spacious American Le-  
gion Hall. The Fathers and Sons Bible Class  
of the Greenville Baptist Church was invited  
and about twenty of them with their teachers  
attended. The principal addresses of the even-  
ing were delivered by Judge R. B. Campbell of  
Greenville and Dr. Harry Leland Martin of Lex-  
ington, former pastor for fourteen years of the  
Indianola Baptist Church. It was a truly great  
occasion and the work of the class will profit  
by it.

At the meeting of trustees of Baptist Me-  
morial Hospital last week in Memphis Dr. W.  
T. Lowrey was re-elected president of the board,  
Mr. Sheats Superintendent, A. E. Jennings  
Chairman of Executive Committee. Other Mis-  
sissippians on the board are Dr. A. L. Emerson,  
Dr. I. B. Seale and Mr. A. M. Patterson. More  
than 12,000 patients have been treated in the  
past year with only two per cent mortality among  
those who were there for more than two days.  
Of the patients 2,223 were from Tennessee; 2,099  
from Mississippi; 1,504 from Arkansas, and 797  
from other states. There were 2,739 charity pa-  
tients, of whom 314 were from Mississippi.  
Among the patients were 3,580 Baptists, and  
2,331 Methodists, etc. There were 7,700 opera-  
tions, and 423 babies born. The total operating  
costs have been \$488,477.51, of which \$185,865.02  
was charity work. This large amount of charity  
work was made possible by the income from the  
new addition to the building used for stores and  
offices. A large amount of relief work was done  
during the overflow in the Delta.

## THE EFFICIENCY COMMITTEE'S REPORT ON THE BAPTIST BIBLE INSTITUTE By L. R. Scarborough

I have read with great interest the report of  
the Efficiency Committee. I have great respect  
for the Committee and appreciate the difficult  
tasks they have faced. Certainly they have care-  
fully and honestly sought to find the best way  
to solve some intricate denominational problems.  
They desire and have invited discussion of their  
findings. With a desire to aid in finding the  
right solution of these complicated problems I  
write the following, especially concerning the  
Baptist Bible Institute:

I take it that the original purpose of the  
founders of this institution was to make it an  
Institute and not a Theological Seminary, and  
that the Committee proposes to bring it back  
to its original purpose, by taking away the  
courses leading to theological degrees, and thus  
limiting its courses to practical studies in Mis-  
sions, Evangelism, Religious Education, and  
so on.

Evidently the Committee was moved by eco-  
nomic reasons in this as well as other changes  
they propose. The Chairman of the Committee  
in his discussion raises the serious question of  
the high cost of the Theological Department.

### I Wish to Say

1. That it is always dangerous to decide a  
great denominational educational problem on the  
basis of economy, especially since the Committee  
in this case seems to have very largely over-  
estimated the cost of maintaining the theological  
department in the Institute. All the work done  
by the teachers in the theological department  
costs only about \$7,000.00, and this means this  
year a cost of about \$350.00 per theological stu-  
dent. This is far under the average of such cost  
in other theological schools.

2. That there are not too many Theological  
Seminaries in the South, considering the wide  
territory, the very large number of ministerial,  
missionary, Gospel Music, and other students  
needing training, and the very large number of  
Baptists and Baptist churches and mission fields  
to be supplied by trained leaders. The Baptist  
Bible Institute was built looking to the long fu-  
ture and the marvelous possibilities of growth in  
the South and a large increase in Baptists.  
Northern Baptists have far less numbers and far  
more theological schools. They, Northern Bap-  
tists, in the last few years have started three  
new theological schools and built all of them on  
the present plan of the Bible Institute, that is,  
with a theological department, giving all the  
theological degrees with strong emphasis on the  
practical features of education. The four theo-  
logical seminaries we have now in the South,  
counting Mercer, are full and growing in view  
of the fact that not 25% of the ministerial stu-  
dents in our colleges go to theological semina-  
ries. We need to induce and provide facilities  
for more of our college ministerial students to  
go to our seminaries.

3. There is less demand for only Bible Insti-  
tute work today than when our Bible Institute  
was started. We realize that at the Southwest-

ern. Bible Institutes all over the country see  
this and are adding theological courses and giv-  
ing theological degrees. The churches and mis-  
sion boards are finding that men and women  
without college education, having only practical  
knowledge, with no educational and cultural  
foundation, cannot last and do a genuinely con-  
structive and permanent work. They function in  
a limited field and soon play-out. The more  
educational facilities increase and the more edu-  
cated leaders in all lines increase in the churches,  
the greater the demand for thoroughly equipped  
preachers and other religious leaders. This de-  
mand has compelled the Bible Institute to grow  
into a theological seminary. It is in line with  
the growth of educational conditions and the  
changed situation in our churches.

4. I regard it preeminently wise for all theo-  
logical seminaries to put heavy emphasis on prac-  
tical courses, preparing students for all lines of  
church and kingdom work, but in so doing they  
must hold up high standards of scholarship and  
culture lest they cheapen theological education  
and religious training and thus give to our  
churches and mission boards a "half-baked" and  
unprepared leadership, without permanence and  
enduring power. The churches around New Or-  
leans, in Louisiana, Mississippi, and other states,  
will need strong, well prepared men to lead them  
and more and more the Bible Institute will fur-  
nish them. For the sake of this important ter-  
ritory, alone, leaving out the wider service the  
Institute must and will render, we ought to  
strengthen rather than weaken the theological  
department in New Orleans.

My deliberate conclusion and conviction is that  
the constructive, long-looking, enduring thing to  
do, is not to cut off the theological department  
in the Baptist Bible Institute, but hold its present  
status, pay the debts on this great school, give  
it a larger and better support now, and then as  
soon as possible endow it, equip it, and enlarge  
its theological department as well as all depart-  
ments, and thus make it a school for the training  
of a stronger and stronger leadership for Bap-  
tists. ALL THERE IS IN CHRIST'S WORLD  
PROGRAM OF REDEMPTION AND ALL  
THERE IS ABOUT US IN THE NEEDS OF A  
LOST WORLD, CALL AND CHALLENGE  
SOUTHERN BAPTISTS TO GO ONWARD,  
UPWARD, OUTWARD, AND NOT BACKWARD  
AT ALL.

The Efficiency Committee report on this mat-  
ter calls a retreat. May God help us all to call  
a forward march. I am for a debt-paying cam-  
paign in 1929 put on by the Southern Baptist  
Convention with such unanimity, faith, prayer,  
liberality and divine power that will challenge  
our people and pay all our debts and save all  
our institutions and causes to a larger work for  
Christ and a lost world.

In another column of this issue will be found  
the open letter to Dr. Gwaltney from Dr. Clever-  
don in reference to the recommendation about  
the Bible Institute. We hope it will be read with  
great care. It clearly shows that Dr. Gwaltney's  
estimate of the cost of theological education at  
the Institute is wide of the mark. Read it and  
see.



# GIPSEY SMITH VS. THE BAPTISTS

## J. P. Williams

The attack of Gipse Smith, Sr., at the close of his evangelistic campaign in Nashville, is more than a passing event. Baptists with all other evangelical Christians had given him cordial support. Union meetings are always held with the understanding that none of their distinctive doctrines shall be advocated or condemned. When Gipse Smith attacked the Baptist position on the Lord's Supper, he betrayed the confidence of the Baptists who cooperated in that meeting. Why he did this is a question. If he thought that his prestige would give him power to overturn Baptist convictions on this subject he reckoned without his host. He succeeded, however, in one purpose, he did startle Baptist people by what he said. I note this expression: "If there is anything in your church, if anything in my church which will prevent you and me coming together at the Lord's table, and having fellowship in the Lord, I have this to say about that: That something was made on earth and not in heaven, and does not belong to the Holy Ghost." Was he right in that statement? What is it that divides us? It is believer's baptism. All evangelical denominations hold that baptism is a prerequisite to the Lord's Supper, if I am rightly informed. Baptists hold that the immersion of a believer in Christ is a prerequisite to the Lord's table. Is this belief of earth or heaven? Let us see: Christian baptism had its beginning with John the Baptist. We have the question squarely put in Matt. 21:25. Was the baptism of John from heaven or of men? I wonder what Gipse's answer would be! What was that baptism? The Scriptures, as interpreted by pedobaptists as well as Baptists teach that it was an immersion of those who profess to have repented and believed in Christ as Saviour. Therefore, the things that divide Baptists from others did have their origin in heaven. Gipse was mistaken. The simple question is, Shall Baptists continue to be loyal to the teachings of the Scripture, or surrender their loyalty for the sake of worldly favor? Our loyalty has not hindered our growth, and here in the South where we have stuck to close Communion, we have grown more rapidly than where Baptists have practiced open Communion, as they have done in some parts. Does the Lord want Baptists to surrender their loyalty to the teachings of His Word to please men? I do not think so!

Another thing, this appeal for an exhibition of brotherly love at the Lord's Supper is a perversion of this sacred ordinance. There are a thousand ways by which we may show our brotherly love. But this is a memorial of our Lord's atoning death, and is to be done "in remembrance of me". There is not the remotest reference to brotherly love in this connection. Should I take the Lord's Supper with my mother to show my love for her, in doing so I would dishonor my Lord by perverting that which was due Him, to another purpose. And it devolves on Baptists to teach the world that it is not a "Christian Communion", but a memorial of our Lord's death. The benefit of the Lord's Supper is that it brings us into a renewed sense of gratitude to Christ for His death on the Cross to atone for our sins. I think Gipse over-reached himself in that startling statement, for it will serve as a rude awakening to thousands of Baptists all over our Southland, and a thousand Baptist preachers will be teaching their people with renewed energy our position on the Ordinances. The applause accorded Gipse's pronouncement has its lesson for Baptists as to the virtue of union campaigns. It creates in one mind, at least, a less appreciation for such movements.

Another thing Gipse said, "There is only one church". I am pastor in a small town, with half time. There is another church in town. It also has half time. If there is only one church, why

have two organizations in a stone's throw of each other? All the world knows that Baptists have proclaimed to the world that they desire union with all Christians and are ready at any time to so unite when others are ready to do so on the basis of Scripture teaching, and we will accept interpretations of their own scholars as to what the Scriptures do teach. Baptists are not close communionists, it is with us a memorial rather.

In Christian love for all who love our Lord, and a full purpose of heart to be loyal to my Lord and Saviour and His Word.

## A GLANCE THROUGH THIS WEEK'S BAPTIST PAPERS

### Eldridge B. Hatcher

What a privilege to sit in my little tower and, through the spy glasses of our Baptist papers, to sweep my gaze out over the South.

In fact I catch sight of lands beyond the sea and I confess that the most attractive objects in the pictures are the Baptist interests and especially the Baptist folks.

Here on the front page of one paper is an article headed "Great News For Roumanian Baptists" and it is written by that world Baptist chieftain, Dr. J. H. Rushbrooke. As I see the title I remember that for some years the Roumanian Baptists have been held back and held down by the hostile Roumanian Government, and that Dr. Rushbrooke has been gathering Baptist battering rams and swinging them at the said government and here I see the glad tidings that the opposition is beginning to crumble and a new highway of opportunity is opening for our heroic Roumanian brethren.

I rejoice over it partly on Dr. Rushbrooke's account, for I had a somewhat aggravated attack of admiration for him when I first saw him. He helps to ornament any platform he takes his seat on and he carries a personality in conversation and in public speech mingled with wisdom and skill in action,—all of which makes us congratulate our denomination that we have such a Baptist ambassador to our varied Baptist brethren of Europe.

Here on another page is the report of the Convention's Efficiency Committee and when I see that Dr. L. L. Gwaltney is chairman I have a friendly feeling for the report even before I read it. Southern Baptists are rich in committees these poverty-stricken days. It is easier to raise committees than to raise the shining-dust. Machinery-tinkering is at the center of the stage just now, with Southern Baptists. Very good; let us hope that the wheels will all be set spinning with new smoothness and speed very soon.

As I glance over the report I notice that it recommends the continuance of the Education Board, and I am glad that that funeral is postponed,—I hope ad infinitum. I notice that it recommends the lopping off of the theological upper stories of the Baptist Bible Institute,—a pretty daring venture in denominational, pedagogical mutilation.

We should feel grateful to this committee for giving the time and thought to this work that was put upon them by the Convention and for their early publication of their report. But why does not our Convention and our denomination expend some of the energy, now used in retrenching, in concentrating efforts on providing a dynamic? Maybe our Promotional committee, meeting this week, will throw open the door for starting the dynamo.

I notice that the report does not deal harshly with the New Orleans hospital and I am glad, because the greatest service, I think, that the Home Board has ever rendered our denomination was its temporary going into the hospital business when the clock of destiny seemed to strike and its establishing that magnificent institution

in what is probably the most strategic city of the South,—a city over which Southern Baptists had been hopelessly groaning for decades and dreaming of the new day when they could get a living foothold within its limits. Rich returns into our Southern Baptist treasury will be flowing through the coming years from that prosperous, beneficent hospital.

Here is an announcement of the coming meeting of the Baptist World Alliance, and I get a thrill as I think of what a gathering that will be. All discouraged, pessimistic Southern Baptists need to rub their eyes and see that mighty world-embracing army of Baptists that will soon be pouring towards Canada from every land. Let us hope that that gathering will sound a resurrection trumpet with a note for Baptists that will ring around the world and wake the sleeping dead.

Here is the headline of an article by Dr. E. Y. Mullins on "A Priceless Asset of Baptists" and it occurs to me that one of the assets of our denomination is the writer of the article himself. If one were to list the services which he has rendered our denomination in the years past, the list would run to a surprising length.

Here next is the announcement by Dr. I. J. VanNess of "The Second Baptist Sunday School Conference" at Greenville, S. C., and I am reminded of the generalship of Dr. VanNess who is the Magna Pars back of this great Conference. How quietly and steadily and successfully he steers his big, richly-laden ship through the waters, year by year and what varied and sumptuous cargoes it lands at our denominational wharves month by month.

I seem to be running into headlines for my eye next falls upon the heading of an article from Dr. T. J. Watts, regarding the Relief and Annuity Board of which he is the new recording secretary. My path and that of Dr. Watts have never crossed, but I know his brother, Dr. J. T., now of Maryland, and if Dr. T. J. is kin to his brother, Dr. J. T. then I congratulate the above mentioned board.

And here in this paper I notice—but Mercy, why attempt at one sitting to unroll all the glories of our Baptist papers. I have only started but will pull down the curtain at this point.

## "A SUGGESTION TO THE BAPTISTS IN REGARD TO THE ORPHANAGE"

There are a great many questions being asked as to the best assistance that can be given to us at this time.

Our funds from the Cooperative Program will not be sufficient to provide food and clothing, and equipment and for much repair work; therefore, as your superintendent I suggest that a very fine method to meet our problems and meet our condition will be for each church or Baptist in the community or town to furnish a piece of furniture or to furnish a complete ward. Our wards range from two single beds to twelve and of course will need dresser, wardrobe, two chairs and shades.

I can buy these beds at \$8.75 each, and mattresses at \$5.50, chifforobe at \$17.00 and dresser at \$14.00, chairs at \$1.50 each, but perhaps you can buy them cheaper than I can.

Another fine method would be for your Sunday School to set aside one Sunday's offering each month for the Orphanage, and your W. M. U. Society making what garments we need. In this way I believe we can go forward with a joy in each one's heart and without interfering or handicapping our Cooperative Program.

These are mere suggestions, but will you pray over them and do what the Lord would have you do?

—B. E. Massey, Supt.



## Housetop and Inner Chamber

Feb. 8 is suggested as Baptist World Alliance Day.

"Baptist statesmanship" too often means unbaptistic politics.

Dr. J. R. Sampey conducted evangelistic services for a week at Stetson University, Florida, Jan. 8-15.

Coach Robinson returns to Mississippi College next month to succeed Coach Boler, who goes to Auburn, Ala.

Let George do it; the rest of us can't. Lloyd George is said to receive \$100,000 annually from the output of his pen.

At Mercer University, Baptist in Georgia, there are 756 students, of whom 495 are Baptists and 97 are ministerial students.

Mrs. L. Lippincott of Scobey sends in the list of names from that church and proposes to go to a nearby church and do the same for the Record. Many thanks.

Mrs. Cannon of Immanuel Church, Baton Rouge, left all her property, valued at \$10,000, to be divided between her church and the Louisiana Baptist Orphans' Home.

On account of the ill health of Pastor R. R. Jones, Dr. J. R. Carter is supplying South McComb Church till March first. They will include The Baptist Record in their budget.

Just like he did at Natchez, Dr. W. A. Borum has led the church at Rayville, La., in the building of a new brick church house. The Lord blesses and uses him in whatsoever state he is.

The number of theological schools under the control of Southern Baptists, now three, is much less in proportion to the number of Southern Baptists than forty years ago when we had only one.

From the Baptist and Reflector we learn of the death at Murfreesboro, Tenn., of Rev. W. G. Mahaffey. He was once pastor in Mississippi, as was also his brother, A. H. Mahaffey, now in Alabama.

A bill has been introduced into the Mississippi Legislature to move the State University from Oxford to Jackson. Governor Bilbo in his inaugural address favored it upon condition that Hinds County contribute \$5,000,000.

Southern Baptist Editors didn't get enough in their meeting in Nashville Jan. 11-12. So they will have another in Memphis on March 21-22. A good program is provided; we know it is good for our name is not on it, and we helped to make it.

Huntsberry and Cox, Evangelists, assisted in a meeting at Yale, Oklahoma, in which state the Home Board is conducting simultaneous, statewide evangelist meetings. About forty professed faith at Yale and more than thirty united with the Baptist Church.

Do not go home after a sermon accepting as gospel truth all the expressions: "I enjoyed your sermon so much," or "I would not have missed your sermon for anything." Remember that insincerity is not an uncommon failing at the moment of greeting after the benediction. Remember also that the "I'm so glad I came this morning" may be the voicing of a clear conscience because the speaker did his duty by going to church. It is not what the church member said to you that counts, but what he or she may have said at the dinner-table after reaching home.—Layman in The Baptist.

A good many times we have seen articles in the papers showing how the sons of preachers have made good. The Baptist Message comes forward to claim that preachers' daughters have been just as good at making good. Right you are, brother.

The American Baptist Year Book for 1928, issued by the American Baptist Publication Society, is just out. It sells for 75 cents and the information it contains is worth many times that amount. Truth is one cannot be without it if he wants to know the facts about all Baptists the world over.

First Church, Shreveport, received 364 new members last year; gave \$117,664.00 for all purposes, of which \$66,000.00 was for missions, education and benevolence; has an average attendance at Sunday School of 1,226. Evangelist Charley Taylor and party have been invited to conduct a meeting in April.

The new church at Pass Christian, organized by our State Evangelists on the coast a month or two ago, has called as pastor Rev. C. G. Clarke, of New Orleans, for half time. They have made their budget to include The Baptist Record, and \$10.00 a month to the denominational program. Brother Clarke has done a good work as pastor in New Orleans and we welcome him to the good fellowship of hard work in Mississippi.

A big crowd enjoyed the wordy battle between two Southern Democratic Senators last week. Senator Hefflin of Alabama went after Al. Smith and the Catholics, and Senator Robinson of Arkansas went after Hefflin. We have insisted all the time that objection to Governor Smith's candidacy ought to be on the ground of his opposition to prohibition, and not on account of his religion. It will only help his candidacy to attack his religion.

Dr. J. W. Mitchell announces that he will retire from the editorship of The Florida Baptist Witness. The only reason he gives is that he is three score years and ten and needs to do less strenuous work. He has held the position for ten years and has made the paper a financial success, at the same time getting out one of the most attractive papers in appearance that comes to our desk. May the Lord graciously bless and use Brother Mitchell in his work.

Every now and then somebody complains of the injustice done a man's family when he is sent to prison on conviction of a crime. What about the state's duty to look after a family which has been deprived of the support of the father and husband by his death? If we are to provide by public funds for every family that has by any means lost the man of the house, we have taken a large order. Should the family of a criminal have more consideration than the family of an honorable citizen?

The Watchman Examiner says that from Yale University comes the information that the sons of ministers rank highest both in mental ability and class rating of all the young men in that institution. In a survey of occupations of parents it was found that the sons of ministers made an average mark of 79.6, the sons of lawyers 77.9, the sons of doctors 77.3, the sons of business men 76.1, the sons of engineers and scientists 75.8, the sons of writers and artists 74.2 and all others 75.2. In mental tests the sons of ministers ranked first with a standing of sixty-three, the sons of writers and artists sixty-two, the sons of lawyers fifty-seven, the sons of teachers fifty-five, the sons of doctors fifty-three, the sons of engineers and scientists fifty, and all others fifty-one.

Dr. J. H. Farmer, dean of the theological department of McMaster University, Toronto, died on Jan. 5.

Pastor W. M. McGehee gives up the work in DeSoto County and locates at Tyro, preaching there and at Wyatt, Looxahoma, New Hope and Harmony.

Rev. W. A. Keel, of Oxford, Miss., recently took his examination for the Th.D. degree at the Southern Baptist Theological Seminary, majoring in the Hebrew Old Testament, and was awarded the Summa Cum Laude. During the World War Brother Keel was a regular officer and acting chaplain in the United States Army, and for the past five years has been serving as pastor of several churches near Louisville while pursuing his Seminary work. For the last three years he has been fellow of Dr. John R. Sampey in the Department of Old Testament Hebrew at the Seminary. We congratulate Brother Keel on the achievement of this splendid record, and extend to him our best wishes for his future work.

Dr. Tinnin, editor of The Baptist Message, republishes the account which Dr. Gunter gave in The Baptist Record of Baptist growth in Mississippi, and says:

Our Louisiana Baptist Zion owes more to the state of Mississippi for the number of Baptists she has given us through the years than perhaps to any other one state. It has been estimated that from 70 to 80 per cent of the Baptists in Louisiana—or their ancestors—came from Mississippi. Whether or not that estimate is correct we do know that there are many parishes in north and north-central sections of the state that are made up almost entirely of former Mississippians, or their descendants, and these parishes are predominantly Baptist.

The Southern Baptist Winter Assembly and Chautauqua, under the auspices of the Education Board of the Southern Baptist Convention, opens February 5th, 1928, and continues for three weeks.

Among the features this year are: An Educational Conference participated in by the State Superintendents of Public Instruction, the Educational Secretaries from several denominations, and representatives from leading educational institutions in the South; a school for pastors and laymen under the direction of Dr. A. G. Moseley; a Sunday School and B. Y. P. U. Institute, in charge of Dr. W. W. Willian; and a Mission School, under the leadership of Mrs. H. C. Peel-man. These will afford an opportunity for those who are interested in these subjects to secure the best training under very capable instruction.

Dr. Carter Helm Jones, Atlanta, Ga., opens the Assembly with a series of addresses and sermons.

This is interesting news to students of the religious trend of the day. It comes from London by way of the Associated Press. Anglicans have been conferring with Romanists in a desire for reunion:

"The Roman Catholic report states that an agreement was reached without much difficulty on the following points: 'The social life of Christians is organized around an episcopal hierarchy. This social and organized life finds expression within the church in the existence and use of the sacraments.'

"In the eucharist, the body and blood of our Lord Jesus Christ are verily given, taken and received by the faithful. By consecration the bread and wine become the body and blood of Christ. The sacrifice of the Eucharist is the same sacrifice as that of the cross, but offered in a mystical and sacramental manner.

"Communion in both kinds was once the practice of the whole church, but in the west communion came to be limited to one kind for practical purposes, dependent upon circumstances. Consequently in our view, communion in both kinds is not a matter of doctrine, but one of ecclesiastical discipline."





## Editorial



### HOW TO BE HAPPY No. II

All of us ought to be interested in this. All of us are; and it is just and right that we should be. Recently we showed from the thirty-second Psalm that happiness goes deep under the surface of things; is not conditional upon or produced by favorable outward conditions; but is based upon restored fellowship with God, the forgiveness of sins, the assurance of deliverance. Happiness strikes its roots deep in experience with God.

After one is forgiven, restored, reconciled, at peace with God, there are many things within and without us that make for the permanence and enlargement of our happiness. Jesus said, "These things have I spoken unto you that my joy might remain in you and that your joy might be full". That might be a good chapter to discuss in this connection, but the same truth is found in the First Psalm and that is the place we now look to for help in finding the way to happiness.

Isn't it good that this Book of Songs, right in the middle of the Bible, breaks out in the very first one with a cry of joy. That is like it ought to be: Blessed is the man that walketh, etc. Now don't let's get interested in this matter as a merely fascinating study or piece of exposition. We want to know how to be happy.

And here it is, negatively and positively; what one mustn't do, what he must do, and then what comes of it. There are some things that we must cut out. (I think that is better than eliminate, unless you remember that eliminate means to put out the door.) If we are to be happy we are to give no heed to the solicitation or suggestion of people who do not recognize the authority of God in their lives. We cannot afford to go their gait nor follow their advice. The high-road to happiness parts company with the low-road of ignoring God.

This includes keeping intimate company with sinners. There are some people who don't dance; no they just go to "look on". Sensuous delights prevent spiritual joy. You can't company with the gang of recognized opponents of religion and expect to hear the voice of angels. You can't descend into the cesspool of the world's filth and expect to be fanned with the fragrant zephyrs of paradise. You may have known some preachers whose choice of friends put them rather with those who were critical of religion than with those who were fond of prayer meeting, some who got more joy out of a luncheon club or lodge than a testimony meeting in the church. Take your choice.

But we haven't got well started yet. These things are only negative and preparatory to the rest. "But his delight is in the law of the Lord, and in his law doth he meditate day and night." Do you get more pleasure out of the sport page of the daily paper or from reading a passage from the Bible? The former is drinking out of a horse track in the road. The latter is quaffing your thirst from a bubbling spring. There are joys that fade with the years; there are others that deepen through the ages. Some cannot last. Others increase forevermore.

Don't give up the Bible if it does not attract you. Don't lay it down if it seems dull. It alone has that which will permanently satisfy. Intellectual and spiritual joys grow with the years. If you do not cultivate them the other pleasures will fade and leave your life like a desert. But if you learn to love and to live in the Word of God you will be like a tree planted by the rivers of water, every season fruitful, no withering leaf, and on the road to perpetual prosperity. Those who do read and meditate on the Bible find in it an increasing and unfailing delight. Read the latter half of the nineteenth Psalm and dip into the one hundred and thirty-ninth.

Brother W. O. Carter goes from Silver Creek to Bay Springs to be pastor there and at Louin and Montrose.

They are coming steadily now. The churches are sending the names for The Record, and they get it thus for half price. Cleveland Church is just to hand.

The daughter of Dr. and Mrs. O. O. Green of Hazlehurst underwent an operation for appendicitis at the Baptist Hospital in Jackson Monday. The hearts of their friends are with them in this time of anxiety.

We appreciate the wide publicity given to a recent editorial in The Record on the Baptist Bible Institute by its re-publication in a number of our exchanges. We are anxious that all the people shall know all the facts.

The Presbyterian of the South says: "Jesus says, All that a man hath will he give for his life". Tut! tut! brother. The Pharisees were rebuked for attributing the works of God to the devil, and here you are attributing the words of the devil to Jesus!

Rev. Floyd A. Waldrop, a native Tennessean, a graduate of Union University and a Th.M. graduate of the Southern Baptist Theological Seminary, has recently returned from a tour of Palestine and is now supplying the pulpit of the church at Weston, W. Va.

The Alabama Baptist pays a worthy tribute to Hon. Percy C. Ratliff of Birmingham, son of the late Captain W. T. Ratliff of Raymond, which we will publish also in The Baptist Record. He passed away on Jan. 14th. Our deepest sympathy is with the friends who have suffered so great a loss.

Pastor Gordon Ezzell, of the Central Church, Selma, has resigned to accept the pastorate of the Forty-First Street Church, Meridian, Miss. Pastor Ezzell has done a good work and is a faithful and efficient man, and the brotherhood will regret that he is leaving the state.—Alabama Baptist.

The Record appreciates the reproduction of its recent editorial on the Bible Institute by The Western Recorder. We are publishing this week or next part of an editorial of The Recorder on the same subject, not simply as a return courtesy, but because it speaks the truth in a friendly and forcible way.

There have been eighteen additions to the First Baptist Church of Indianola at the regular services during December and January, seven of them by baptism. The every member canvass for the 1928 Budget is being completed and already considerably more than the amount asked for denominational causes has been subscribed.

This child ought to learn the multiplication table early and easily. Little Minnie Chandler, near Philadelphia, Miss., has fifteen ancestors living, including father and mother, four grandparents, eight great-grandparents and one great-great-grandparent. This doesn't count uncles, aunts, cousins, etc. She challenges the world to show as many living ancestors.

The Board of Directors of the Baptist General Convention of Oklahoma on Jan. 17 elected by a majority vote Dr. E. C. Routh as editor of The Baptist Messenger. If Dr. Routh accepts, they will have a great editor. If he declines, the election of an editor may be postponed till their convention meets. Dr. C. C. Morris of Ada, Oklahoma, believes that the Baptists of the state still want Dr. Stealey.

Yalobusha County Association is second to report its 1928 quota pledged with \$228.62 over. Reverend J. G. Lott, Pastor of Water Valley Church, is the Associational Organizer.

The Sunflower County Baptist Sunday School Convention will meet with the Inverness Baptist Church next Sunday, Jan. 29th. A splendid program has been arranged and a good attendance is expected. A silver loving cup will be awarded the Sunday School making the highest grade on the work of the past three months on the basis of the six point record system.

The Baptist Advance gives a fine account of the celebration of the twenty-fifth anniversary of the pastorate of Dr. H. L. Winburn at Arkadelphia, Ark. He began his work there twenty-five years ago, but was out five years while pastor of Walnut Street Church, Louisville. He is one of the best preachers, best leaders and best men we know. The Lord endowed him with good sense and he has made good use of it. May the Lord add many more years.

We are sorry to learn that Dr. R. A. Venable has had a slight stroke of paralysis, affecting his right side. He is suffering no pain and is cheerful. At last reports he was slightly improved. He has for several years been the efficient teacher of the Bible at Clarke College and pastor of several churches, making his home near Meridian, where he was for many years pastor of First Church. We do not know of a more painstaking and trustworthy student of the Bible and his work will abide as long as those whom he has taught shall continue to preach the Word.

The Prayer Book of the Church of England prescribes direction and gives forms for their worship. The pro-Catholic element have been seeking revision of it to bring it more into line with Romanist ideas and practices. The revision was made accordingly. But it cannot be used till it is approved by parliament. The House of Lords approved. The House of Commons refused. So they are up in the air. Think of not knowing how to worship until the Commons get through with the prayer book. A good many non-conformists are in the Commons.

Pastor W. C. Howard of Flora has reason to be glad. He says:

"Last year we had 72 pledging out of a resident membership of 232; this year we have 176 pledging out of the same resident membership. Last year we had \$3,800 pledged; this year up to date we have \$5,563.80. Out of this number 176 pledging we have 90 who have said that they were going to tithe. Our budget as adopted by the church is \$5,333.50."

He believes that having The Baptist Record in the budget and having a visit from Brother G. C. Hodge have helped them to do this.

The resignation of Dr. B. H. DeMent as president of the Baptist Bible Institute is bringing out the fact that he is one of the most loved and honored leaders among Southern Baptists. The tributes being paid him are all deserved. The American Baptist says of him:

"The resignation of Dr. B. H. DeMent as president of the Baptist Bible Institute will bring sincere sorrow to many hearts. He is the only president this splendid institution has had, and during the ten years of his wise and consecrated administration, it has grown into one of our best and greatest schools. During the past ten years he has accomplished more than most men in a life time.

"We have known and loved him for many years, and we have found him the chivalrous, unselfish and Christian gentleman. It is our hope and prayer that he may be spared for yet many years."



# HISTORICALLY SPEAKING

Baptists are long on some things. For instance, sermons. Of all the long-winded preachers, they have been in the Baptist ranks. It is told by the older set in these parts that there was a preacher who used to pastor the Strong River Baptist Church, Simpson County, back in the '70s or '80s who preached so long that he wore his hearers out. One day as he began the service a brother timed him from the moment when he was supposed to take his text. But after talking just one hour and thirty (1 hr. and 30 min.) minutes the preacher said, "Well, I take my text today at such-and-such a place". Why, he hadn't started. To make a long story short, when he was closing the service, most of the folks were at home doing up the chores for the night, for it was nearly dark. Only a few stayed with him "to the end".

But Baptists are short on records. We are trying to complete the files of the Associational Minutes. The file of the Simpson County Minutes is complete "without the loss of one". We had searched for years to fill about half a dozen missing dates, and finally offered a reward of 25c per copy for the missing ones, and within two months our file was complete for the 75 years, with a few duplicate copies extra. We are not so much concerned about how it is done, but we need the cooperation of the brethren and sisters over the state to complete the following files:

- (1) **Aberdeen Baptist Association.** Missing numbers are for the following dates: 1843 to 1853 inclusive, 1855, 1856, 1857, 1860, 1862, 1863, 1864, 1868, 1873 to 1886 inclusive, 1893 to 1900 inclusive, 1902 to 1908 inclusive, 1911 to 1915 inclusive, 1917 to 1927 inclusive.
- (2) **Alcorn County Baptist Association.** Missing, copy for 1924.
- (3) **Adoniram Judson Association.** Missing ones: 1917, 1918, 1920 to 1927 inclusive.
- (4) **Bay Springs Baptist Association.** Missing ones: 1904, 1905, 1907, 1920, and 1927.
- (5) **Benton County Association.** Missing: 1925 and 1926.
- (6) **Bethel Baptist Association.** Missing: 1888, 1889, 1890, 1892 to 1900 inclusive, 1902, 1904, to 1927 inclusive.
- (7) **Clarke County Baptist Association.** Missing: 1919, 1920, 1927.
- (8) **Carroll County Baptist Association.** Missing: 1926.
- (9) **Choctaw County Baptist Association.** Missing: 1927.
- (10) **Choctaw Baptist Association.** Missing: 1835, 1836, 1838, 1839, 1843, 1850, 1863, 1865, 1877, 1879 to 1883 inclusive, 1885, 1886, 1888, 1893 to 1909 inclusive, 1911 to 1913, 1916, 1919, 1923 to 1927.
- (11) **Central Association.** Missing: 1862 to 1865 inclusive, 1925 to 1927 inclusive.

Yours for service,

—J. L. Boyd, Secretary.

## ORPHANAGE SIGNAL

It would do your hearts good to see how the Baptists of Mississippi are rallying to the needs of the Baptist Orphanage. Every mail brings one or more package of the very things we need. If you haven't gotten in on this great movement get in at once or you will be late; there is still something you can do.

We need suits for little boys from 2 to 6 years of age, slips for little girls from 6 to 10 years of age, combs, shoe polish, face powder, table linens 6x8 feet, table scarfs and table runners.

—B. E. Massey, Supt.

Walnut Grove Church, Leake County, goes to half time with a budget of \$2,000.00 for all purposes. They believe that their subscription will reach \$2,500.00. They have recently paid for their new church building. Reverend C. T. Johnson is the pastor.

## Convention Board Department

R. B. Gunter, Corresponding Secretary

### Notice

The missionary societies throughout the State will please bear in mind that when the State Convention authorized the Board office to pay the special gifts which heretofore have been taken care of by the woman's missionary societies that it was with the definite and specific understanding that no appeals for designated gifts would be made to the societies and that the societies would let all of their gifts go into the cooperation program to be distributed on the percentage basis. We shall be glad to carry out the instruction of the State Convention and we shall do this provided the societies comply with the conditions. The request came from the State Secretary of the W. M. U. It is a step in the right direction. But before payments are begun, we want it definitely understood everywhere that we cannot make these payments unless the conditions are met in full. At any time knowledge to the effect that the conditions are not being met by the societies comes to the Board office will in itself automatically arrest the payments to the designated objects heretofore fostered by the W. M. U. We are writing thus in advance to avoid any conflict or misunderstanding later.

### Baptist World Alliance

Many have already written for credential cards for the Baptist World Alliance which meets in Toronto, Canada, June 23rd. According to the provision of the Executive Committee of the Southern Baptist Convention, Dr. Hight C. Moore of Nashville has been authorized to issue the credential cards for the Alliance. When application comes to the Baptist Board office in Jackson from any person in Mississippi, the application is forwarded to Dr. Hight C. Moore, who places on the card the name and address of the applicant; also the church to which he belongs. He sends the card to the State Board office in Jackson and it is then sent to the applicant. We hope Mississippi will be well represented in the Alliance.

### Campaign Progress

Copiah County Association is the first to report the full quota having been raised by the canvass. They report \$200.00 more than their quota and there are four other churches yet to be heard from. There is no doubt but what Copiah will be one hundred per cent on the quota and the canvass.

One Church in Lincoln County with a quota of \$80.00 pledges \$300.00 for denominational work. Brethren, let us push this work with all our might. We are going to keep it up until the 31st of December 1928 unless the churches complete it before that time. We must not continue to do our people the injustice of not enlisting them in our great cooperative work. This is likely to be true in case a church does not subscribe its full quota. Let us get the finishing habit. That was one of the great secrets of Paul's success.

### The Foreign Mission Board

The more we think of it, the more we are convinced that the Foreign Mission Board should cease to pay salaries to more than 150 missionaries who are back at home in the United States. Many of these are in school. The Board should employ people who have finished their school work. There are open pulpits which the majority of the missionaries could be filling. In this way, the tremendous expense upon the Foreign Board could be reduced. These salaries could be applied on the indebtedness. Southern

Baptists must determine to pay off their debts and along with this determine to quit making them. We have no Scriptural authority for carrying on the Lord's work on a credit basis. We must change our thinking on this subject.

### Loud Crying

A mother with twins was asked which one she administered to first when they were both crying. She said she usually helped the one which was crying the louder. This is often the policy of our people with reference to contributions. The cause which cries the loudest receives first aid. But the one which cries loudest is not always the one in deepest distress. A goat always cries much louder than a sheep. As a matter of fact, all of the causes are in great need and as long as they are in a cooperative program there should be no loud crying after the allocations have been made.

Many people are heeding the cries of the Foreign Mission Board because of distressful appeals. There is no inclination to deny or disregard the distress and while heeding these cries our people sometimes overlook the fact that the budget for State Mission work, which is fundamental in all of our denominational work, has been cut \$60,000.00 within the past four years. In other words, it has been cut nearly half in two. It is always easy to get the ear of our people for the Orphanage, which is indeed a worthy cause. But the Orphanage is only a part of our work. The State Board office sent to the Orphanage the first of this month \$1,884.16. For all State Mission work we received only \$4,812.27. But we want no specials.

Our great need is to increase our giving in order to provide for every division of the work. This can easily be done if every church in the State will raise its quota and send in contributions monthly.

### MR. M. E. LEAKE OF TUPELO GIVES \$500.00 TO ORPHANAGE

Mr. M. E. Leake, a leading citizen of Tupelo, gave \$500.00 to be applied to the Dairy Barn of the Orphanage, one of the greatest needs of the Orphanage and one of the most embarrassing conditions has been the equipment for our dairy cattle, and we rejoice that Bro. Leake has seen fit to come to our rescue. May other Baptists catch his spirit and help us to place the Orphanage on a basis of which we can be proud.

McCarty Brothers of Tupelo have equipped every boy and girl in need of shoes with a nice pair of shoes, which was another great need that we had.

Mrs. J. M. Dampeer of Crystal Springs set a great standard by equipping one of our rooms with a nice suite of furniture; then the W. M. U.'s of Crystal Springs adopted two girls and put in the room.

The Baptist Church of Port Gibson is furnishing a room in the Baptist Orphanage.

Mr. D. H. Reed of Gholson, Miss., is furnishing a room in the Orphanage.

Who will be next?

Requests for our State Evangelists are coming thick and fast. A list of engagements will be found in the Baptist Record from time to time. Churches desiring their services will please apply. Tent will be supplied only where large community will cooperate.



## MEDITATIONS IN THE GOSPEL OF MARK

By J. L. Boyd

### II. The Book

As to the Book itself, Mark's is the earliest Gospel to be written, and it is the briefest. He takes up but little time for introductions, and explanations. The time element with him is very important. He hits and runs, as they say. His sketches of the sayings, works, and movements of Jesus are short and to the point, with no waste of time in telling them, nor waste of paper on which he writes them. They are what we term "Thumb nail sketches". Yet he leaves one in no doubt as to what he is saying, and when he is through one has a clear idea of the thread of the story of the life and labors of our Lord. The book of Mark is not tiresome, but captivating, enticing, and entrancing. As the young folks say, it gives a "thrill". In Mark you are kept turning round to see what is happening, and the happenings are already taking place when you get yourself turned, and when that is through you are off to some other place. And there is no time and space in delineating the events of the journey, but with Mark "you're dar now". One gets leg-worried often in trying to keep up with Jesus in the book of Mark.

### III. The Contents

So much in general. Now, let's take up the book in particular. Reach for your Bibles and draw up your chairs a bit closer, and open at the first chapter and the first verse. We read, "The beginning of the Gospel of Jesus Christ, the Son of God". There we have it in a nutshell—without folderols, or furbelows—a volume in a verse. This is Mark's introduction. Remember that Mark was "city-bred" and a young man, hence his brevity. The whole book is comprehended in this one verse. This is the topical sentence for the Gospel of Mark. It is his introduction, or preface. (Do you read the preface or introduction to a book before you read the book? One should always do that, and many a time it will save the time of reading the book. For in it you get the "gist" of the book, and the view-point of the author. In other words, you put on his "specs"). So, here we have Mark's introduction, but it is comprehensive. "The beginning", yes, up to the cross, and even to the ascension from Olivet, Jesus had just begun his work. He came to earth to do a specific task and to complete it, which was to give his life in humble service to humanity, to make a propitiation for the sins of the world in his own blood, and to rise again for our justification. But Jesus' life's work here on earth for the brief period of his earthly mission was just the "beginning of the Gospel of Jesus Christ the Son of God." For he must reign till he hath put all enemies under his feet. And his work now at the right hand of the Majesty on high is of the utmost importance in world conquest. He has not only taken his place there as our intercessor, but he has become in the truest sense the Captain of our Salvation, to lead his own hosts from victory to victory with the Gospel story as our weapon of warfare. We note another very significant thing in this introduction, "Jesus Christ, the Son of God". He connects up "Jesus", which is the earthly name of the babe of Bethlehem, the boy of the carpenter's shop in Nazareth, and the man of Galilee with the "Christ", which is: the "anointed" of God. In other words, "Jesus" the human is combined with "Christ" the divine; and both in one are set forth as "the Son of God". This is a long stroke, and might demand more talk and endless explanation, but Mark has no time to present any argument in favor of his statement. He makes the bare statement and hurries on to the next thing in order. Almost you can hear him say, "If you're going with me, come on!"

The second and third verses are his scriptural authority, and back ground. These two verses introduce the two actors of this fascinating drama—the announcer, and the Coming One. There is

One coming and He will not tarry; and there is one to introduce Him, and here he is:—"John came". The word is not progressive as one comes walking; but he "appeared" or "showed up". John steps into the arena full grown coming from Nowhere, if we are to depend on Mark for our information. Yes, John is already at the height of his popularity and in the midst of his great ministry of preparing the way for the Coming One. The whole of Judea was moved to go out to see and hear. And the staid old city of Jerusalem, conservative to a fault, was emptying her inhabitants into the wilderness by the Jordan banks to hear John's message of repentance for sin and to submit themselves by the scores and hundreds to his baptism in the waters of the river, confessing their sins, hoping that Israel's day had come. Mark makes quick work of the ministry of John the Baptist, taking only five verses to tell it all. According to this Gospel, John the Baptist appeared on the horizon like a bright and morning star introducing the day with all its splendor with the rising sun, but he gets away like a meteor—like a flash, and we see him no more, and hear but little of him. (Except in the sixth chapter Mark tells how the awful deed was done.) It is all over so quick that we hardly realize what has happened. But look, the day has dawned, and the Sun of righteousness has arisen with healing in his wings. And "Jesus came from Nazareth of Galilee" to be baptized. He came full grown, ready to enter on his public ministry. If Mark's was the only Gospel, we would know nothing of the virgin birth of Jesus, nothing of the "no room for them in the Inn" and the manger scene, nothing of the angelic song to the shepherds, nothing of the search of the Wise men of the east with their rich gifts, nothing of the flight to Egypt, nothing of the visit to Jerusalem at the age of twelve, and nothing of a great many things of the life of Jesus. Mark just simply hasn't time to tell all that, leaving those details for others to relate and proceeds with the active ministry of Jesus. Mark's Gospel is chiefly concerned with "Humanity's Servant going about doing good", with emphasis on every word. According to Mark we are rushed to the Jordan banks to see Jesus baptized and there get our first glimpse of him,—our introduction to the "Man of Galilee". The baptism takes place without any demurrer on the part of John, and the voice from heaven says "Thou art my beloved Son, in thee I am well pleased". According to Mark, the Father speaks to Jesus and not to John, as in the other Gospels. There is no discrepancy, however; the Father could have spoken to both of them, and no doubt did. To John, to assure him that he had baptized the right One; and to Jesus, to assure Him that he was pursuing the course well pleasing to the Father. But there is one thing Mark does here more than any others of the New Testament writers. He gets Jesus not only in the Jordan for the baptism, but "in under" in the act of baptism. The Greek says, "And was baptized of John into the Jordan". Well, that question is so plainly answered in the Bible that it needs no further comment, much less defense. Let's go on, now, and catch up with Mark. Verse twelve, "And straightway"; note it. This is the Gospel of "straightways", and "immediatlys", and "anons" and "forthwiths", all of which mean practically the same thing. Evnts in Mark follow upon the heels of each other in quick succession.

Elsewhere will be found an advertisement of the new song book, Gospel Melodies, by R. H. Coleman. We are not expert in detecting the excellencies of a song by seeing it in a book. We can tell better about when we hear somebody else sing it. We have looked at the names of the songs and the writers, most of the latter well known. But you will have to get a copy and decide for yourself as to its excellence.

## AN OPEN LETTER

By Dr. L. G. Cleverdon

Dr. L. L. Gwaltney, Editor,  
The Alabama Baptist,  
Lincoln Life Building,  
Birmingham, Alabama.

My Dear Dr. Gwaltney:

I have just read with considerable interest your editorial, in the Alabama Baptist of January 5, 1928, on the Report of the Efficiency Committee and with particular interest that section which pertains to the Baptist Bible Institute. In the opening sentence of this section you state: "The cost per year in the Baptist Bible Institute for each student who graduates with the scholarly degrees of Master of Theology and Doctor of Theology is \$7,400, plus, etc." I am at a loss to understand how you made this computation, but referring to the figures in our report it would appear that you took the entire teaching cost for all curricula and divided it by the number of Masters' graduates in the Theological Course only, ignoring entirely the cost of teaching the other 219 students who required equally as much attention and probably derived equally as great benefits from instruction.

If this was your method, may I point out to you four reasons why it is unjust to our institution.

(1) Since the teaching costs are not the only costs in the preparation of the student by any means. The teaching cost in the Baptist Bible Institute for the last Convention year was \$44,600, while the entire cost was \$88,548.63. Why not include the overhead expenses (including students' fund) of this institution and the other institutions in your computation?

(2) If you are attempting to arrive at the comparative teaching costs alone in the respective institutions, why not take the total number of students instead of the graduates, for in some years—as every school man knows—there will be large graduating classes and in other years comparatively small ones. To use this method with any degree of accuracy it would be necessary to take the average number of graduates over a period of years. And why take just the theological graduates?

(3) Why include in the costs of graduation in the Theological Course the teaching costs of all the music, religious education, modern languages and English Bible, when a major part of the work in these departments, except in English Bible, is not required for graduation in the Theological Course?

(4) Moreover, taking the figures mentioned in your editorial itself, the cost of graduating a theological student here could not be more than \$1,667, for you say "if the Convention adopts its recommendation with reference to the Baptist Bible Institute, it will save the denomination from \$8,000 to \$12,000 annually, etc." (although the actual cost as given to your Committee was \$6,980). The average cost, according to this, for theological work is \$10,000. Last year we graduated six in theology. Divide \$10,000 by six and you have \$1,667, which is the cost according to your own figures.

In this connection may I call your attention to three facts with reference to the cost of theological work in the Baptist Bible Institute.

1. If you will refer to my verbal report, made on behalf of President DeMent, to the Efficiency Committee in session in Nashville, you will note that the entire cost of all courses in the curriculum leading to the degree of Master of Theology, apart from those included in the original Christian Training Course, is \$4,140 per year. The graduate work as now offered by the institution costs \$2,840. Thus the entire cost to the institution for the Theological Department, including Greek, Hebrew and graduate study, above that required in the original Christian Training Course is \$6,980 per year, which would be the total actual saving to the denomination by the



elimination of the Theological Course as suggested in your report.

Again if you refer to my report before your Committee you will note that the Baptist Bible Institute has 57 candidates enrolled this session for the advanced theological degrees, which makes an actual cost of \$122.45 per theological student over and above the per capita cost for instruction in the original Christian Training Course.

2. By referring to page two of President DeMent's report of August 1 to the Efficiency Committee, you will note that the total cost of running the institution for last year was \$88,548.63. With a student body of 225 last session the total cost to the denomination per student (including theological students) in the Baptist Bible Institute was \$393.55.

I have just read the financial report of one of our theological institutions, for the past year, and the statement of the number of students in that institution for the given period, as found in the current issue of their catalog. From this data and by the same method of computation as used in deriving the above costs, I find that the cost (including current expenses and students' fund) in that institution to be \$340.79 per student for the session.

Considering the fact that the Baptist Bible Institute is only ten years of age, the difference is not so great.

3. In the study of 161 theological schools in the United States and Canada, Dr. Robert L. Kelly found the average per capita cost for theological education for the session 1920-21 as follows:

"Such institutions as Auburn Theological Seminary, Andover Theological Seminary, General Theological Seminary, Hartford Theological Seminary, Oberlin Graduate School of Theology spent an average of \$2,000. Rochester Theological Seminary, Princeton Theological Seminary, the Yale Divinity School were spending an average of \$1,300. McCormick Theological Seminary, Drew Theological Seminary, Garrett Biblical Institute, Boston University School of Theology, and the Divinity School of the University of Chicago spent between \$500 and \$600." Kelly, Robert L., *Theological Education in America*, 1924, p. 207.

By comparing the costs indicated in paragraph 2 above (i. e., \$393.55 and \$340.79, respectively) with the results of Dr. Kelly's findings it will be seen that the per capita cost of theological education in Southern Baptist theological institutions, including the Baptist Bible Institute, is far below the average.

In justice to our institution I trust that you will give this statement the same publicity given to your editorial.

With kindest personal regards to you, and with every good wish for your great paper, believe me to be

Most cordially yours,

—L. G. Cleverdon.

## EFFICIENCY REPORT

Have just read with a great deal of interest the suggested report of the Efficiency Committee, appointed by the Southern Baptist Convention at its last meeting, as published in The Baptist Record of this week.

If I understand it, correctly, I heartily endorse it, with one exception. I do not believe that our mountain schools should be disposed of, as suggested in the report. I believe that they should be taken over by the Education Board, and thus relieve the Home Mission Board of this responsibility. Surely the Board should function in the realm of Missions alone.

This will put the Board in greater favor with the masses of our Baptist people.

—J. B. Quin.

## Budget Department

By G. C. Hodge, Director of Stewardship and Budget  
"Every member of every church contributing every week to every cause, in proportion to his ability"

### WHY DON'T YOU TITHE?

(Continued)

III. "I have never pledged myself to tithe, therefore I am under no obligation to tithe."

Most people who offer this excuse seem to think they are under obligation to do only that which they pledge themselves to do. Because they have never signed a card, pledging themselves to tithe, they, therefore, claim that they are under no obligation to do so. They hold the same opinion that thousands of lost, condemned sinners are holding. Thousands of men and women seem to think that because they have never joined the church they are under no obligation to live Christ-like lives; that because they have never pledged themselves to be Christians they are, therefore, at liberty to sin. We who are Christians understand the error of such people. We understand that the obligation to love Christ and live according to His commandments, did not come upon us when we became Christians, or when we joined the church, but that that obligation has been upon us ever since we were able to know right from wrong. "He that believeth on Him is not judged: he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God." (Jno. 3:18.) When we realized we were lost, condemned sinners, we repented of our sins and believed in the Lord Jesus Christ. We then joined the church, and pledged ourselves to live thenceforth as God wanted us to live. Our pledge did not bring upon us the obligation to live in such a way as to please God, the obligation was already ours, and we merely pledged ourselves to be true and faithful in the discharge of our duty.

Suppose a man should borrow some money from a bank for ninety days, and suppose at the end of sixty days someone should ask him whether he was going to pay interest to the bank, and suppose he should refuse to say whether he would or not. The mere fact that he refused to say whether he was going to pay interest or not would in no sense relieve him of his obligation. The bank has a ruling which demands that all who use its money shall pay a certain per cent interest, and they must either pay it or be subject to prosecution.

The same principle holds true with reference to those who use the Lord's possessions. The Lord has a ruling which is much older than that of any bank, and His ruling demands that all to whom He commits property must recognize His ownership by giving a certain per cent back into His church. The amount to be given, therefore, depends upon the amount committed into one's hands. "To whomsoever much is given, of him much shall be required: and to whom they commit much (much more), of him will they ask the more." (Luke 12:48.) "He that soweth sparingly shall also reap sparingly; and he that soweth bountifully shall also reap bountifully." (II Cor. 9:6.)

Our actions are to be governed by what the Lord says and not by what we say. The Lord has already made His will known, and we should pledge ourselves to act accordingly. We should pledge ourselves to tithe.

IV. "The New Testament does not command me to tithe."

Those who offer this excuse say they are following the teachings of the New Testament and not of the Old Testament, and that since the New Testament does not command them to tithe they are not doing so. I usually ask those who offer this excuse whether they would tithe if the New Testament did contain such a command.

I was once talking to one who held this position, and quoted one or two verses on tithing from the Old Testament. He very promptly reminded me that since Christians are not under law, but under grace, the Old Testament laws on tithing have nothing to do with the conduct of Christians. To prove his statement he quoted II Cor. 9:7, "As a man purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver." "If," he said, "we gave in obedience to the law, we would be giving of necessity and perhaps grudgingly, and God himself said He did not want us to give that way."

"There is at least one point," I said, "on which we agree. We both agree that the Jews under the old dispensation tithed." "Oh, yes," he said, "there can be no doubt but that the Jews tithed,

but what has that to do with us?" "Well," I said, "what was the motive behind their gifts which prompted them to tithe?" As quick as a flash he answered, "Law. Law was the motive behind their gifts." "What is to be the motive behind the Christian's gifts?" I asked. After a moment's hesitation he said, "I guess love is to be the motive behind our gifts." "No guessing about it," I said, "we know that love is to be the motive not only behind our gifts, but also behind every act of ours. Paul said, (I Cor. 13:1-3), It matters not what we do, unless love is the motive which prompts us to do it, God will not honor it and, therefore, it will profit us nothing. Since law prompted the Jews to give a tenth of their income can you, by any sort of reasoning, believe that love would prompt a Christian to give less than a tenth?" "I don't know about that," he replied. "I know about it," I said, "I know that true love will lead us to do at least as much as the law requires, or as much, in the matter of giving, as any one of God's laws ever required. Love prompted the poor widow to give all her living (Mk. 12:42). Love prompted Mary to anoint the feet of Jesus with ointment, which was the most costly gift she had (Jno. 12:3). It was only Judas, who did not love Jesus, who objected to such large gifts. Love always leads us to do our best. Since love is to be the motive behind our gifts, our gifts may be looked upon as the measure of our love."

"Let me ask you another question," I said. "Since you are following only the teachings of the New Testament, why do you observe Sunday, the first day of the week, as a day of rest and worship?" "Because," he said, "we are following the example of the disciples. Christ arose on the first day of the week. He appeared to His disciples on the first day of the week, and the disciples and the early Christians always met for worship on the first day of the week. The New Testament commands Christians to 'forsake not the assembling of ourselves together' (Heb. 10:25), but the New Testament does not say a word about the day on which Christians should meet for worship. The only thing we have to go by is the example of the early Christians, and since they always met on the first day of the week, Christians have ever since been doing so."

(To be continued)

### SHUBUTA INSTITUTE

We closed, on the night of January 17th, an Institute with the Baptist Church, Shubuta, of which Brother H. D. Wilson is Pastor. As result of the work done in the class, we issued forty-seven Diplomas and Seals to those in attendance. ALL BUT FIVE PROMISED TO TITHE.

### DO YOU KNOW?

1. How many Negroes are in the South?
2. What are Southern Baptists doing to help them religiously?
3. What was the first chair of theology in the United States and by whom was it established?
4. What three Baptist writers have made immortal contributions to the literature of the world?
5. What is the generally accepted Baptist view of the Scriptures?
6. What is the generally accepted Baptist view of God?

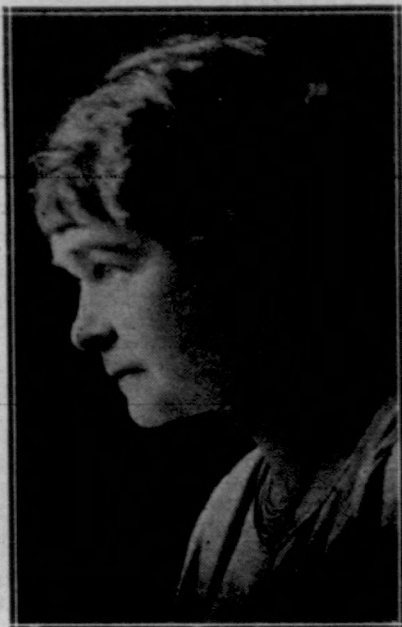
(Answers to this week's questions will be found on page 15.)

Some of our subscribers probably received the Record late last week. This was due to a breakdown in the press, which may take two weeks to repair. In the meantime the press work will be done by another printing house in Jackson.

In a Jewish school of religion in Lawrence, N. Y., Rabbi Isaac Landman, head of the school, has organized a class of 18 Jewish students to study the New Testament. Orthodox Jews object strenuously. To our minds it is one of the most hopeful movements of which we have heard.



## W. M. U.



## Our New Field Worker—Miss Elizabeth Kethley

Many inquiries have come asking who would take up the W. M. U. field work so splendidly done by our Miss Maymie Slaughter, who because of her recent marriage to Dr. Harry Claus has gone to live in another state. While we shall genuinely miss Mrs. Claus from our office force, it is a source of great gratification and joy that your executive committee is able to announce to the B. W. M. U. that Miss Elizabeth Kethley has been chosen to fill this important place, and that she has signified her acceptance of the work.

I do not feel that it is necessary to introduce Elizabeth Kethley to the Baptist women of Mississippi. Those of us who have known her and loved her, and watched the development of her splendid Christian character since girlhood have easily recognized her natural qualifications of mind and heart. Because of her deep consecration, her winsome personality, and now through her personal knowledge and years of experience on the mission fields, her God-given world vision of world needs, we know that she comes to her new duties with courage, with enthusiasm, with faith, and a real heart message which fit her in a peculiar way for this broad field of service.

I bespeak your most earnest, sympathetic, and prayerful cooperation with her as she enters upon the duties and responsibilities of her new field of usefulness. Sincerely,

—Mrs. A. J. Aven.

Digest of Some Letters Concerning  
Week of Prayer

From Deer Creek Association: I just could not possibly wait until reporting time to write you that Deer Creek Association, the W. M. U., instead of giving \$800.00 for the Lottie Moon Offering have given \$1,059.14. We are so happy over this." (From Mrs. F. Scull, Superintendent.)

(We begin our digest with this because we too are happy over it. At a Rally held in Greenville some time past, it was the privilege of the Secretary to be present. Our beloved missionary, Dr. Leavell, came in unexpectedly. And such a message as he brought us! As a result the sisters decided to make their Lottie Moon offering sufficient to pay the expenses of one missionary for a year—\$800.00. They kept the faith; and the above named sum is the result. When we take in consideration that this Association suffered more during the overflow than any other, surely we have cause to be thankful for these societies, and to rejoice with them.)

The Shubuta W. M. S. observed each day of the Week. Programs followed closely. Pastor gave one talk on Needs of Association. G. A.'s and Sunbeams added much to the interest on Wednesday. Collection was taken from each of

the Organizations. (Mrs. G. D. Phillips.)

Blue Mountain. I am enclosing check for Dr. Gunter—our Lottie Moon Christmas offering. Had fine programs and some real sacrificial gifts. (Miss M. Buchanan.)

Brookhaven.—Our Week of Prayer was perhaps the best in some ways we have ever observed. The attendance was good and the offering fine. (Brookhaven Secretary.)

## Hinds County Associational W. M. U. Officers

We are requested to publish the following list of officers for 1928:

Associational Superintendent, Mrs. J. P. Harrington, Jackson; Vice-Superintendents, Mesdames Gunter, Joffrion, Nelson and Knox; Secretary-Treasurer, Mrs. D. C. Simmons; Y. P. Leader, Mrs. S. S. Mitchell, Vicksburg; Personal Service, Mrs. A. Q. May, Jackson; Mission Study, Mrs. P. I. Lipsey; Stewardship, Mrs. O. Carlisle; Publications, Miss Anna Wolfe, Terry; Zone Leaders, Mrs. J. C. Walker, Mrs. L. R. Williams, Jackson; Mrs. M. Latimer, Clinton; Mrs. J. Fox, Vicksburg.

## Tithing Story Contest

We trust many of our young people are interested in the Tithing Story Contest. These stories must reach this office not later than March 1st. Please take note of this.

The Committee has decided on such splendid books on Stewardship for the prizes. This list includes books for College and other Y. W. A.'s; For R. A.'s, G. A.'s and Sunbeams. More will be said of this later. But let us all begin right now to enter a contest.

## Pike County W. M. U. Rally

Friday, Jan. 13, was the day appointed for the W. M. U. Rally to meet at Johnson Station at 1:30 o'clock. At the appointed hour the automobiles were literally stacked around the church, the ladies had gathered from almost every church in the association. Upon roll call it was found that 101 ladies and five men were present. Mrs. Hewitt, the associational superintendent, called the meeting to order and the regular program began. The devotional consisted of songs, prayers, and the reading of the scripture.

A demonstration of Bible study was given by the ladies of Summit, which was instructive and inspirational, and calculated to stimulate the study of the scripture. We forgot that it was a demonstration and entered into it with real devotion.

A real exercise in a Royal Service program was given by the young matrons of First Church, McComb. This was very interesting and instructive, and it explained in a very striking way the reason for our women's superior knowledge of missions and mission fields, and impressed all present with the fact that the study of Royal Service is largely responsible for the great work our women are doing. —J. R. Carter.

Woman's Missionary Societies Organized Since  
Last State Meeting

Roundaway	Clear Springs
Antioch	Clear Branch
Forest Hill	Ford's Creek
Ebenezer	Mt. Pleasant
Soso	Providence
Antioch	Bellefontaine
Academy	New Fellowship
Long Beach	Eureka
Parkway	Mt. Olivet
Beulah	Holly Grove
Tunica	Montpelier
Arkadelphia	Friendship
Hinkle Creek	Summerland
Mt. Olive	New Providence
Central	Perkinston
White Oak	Vernon
Nola	Hardy
Skene	Hub

Causeyville  
Friendship  
Williamsville  
SoSo  
White Oak  
Eudora  
Unity  
Bowlin  
East Fork  
Mt. Vernon  
Robinson  
Mashulaville  
Tucker's Crossing  
Blodgett Camp  
Mt. Olive  
Coffeeville  
Oakland  
Poplar Springs  
Pine Bluff  
Carey Springs  
Zion

Centreville  
Grace Memorial  
Sharon  
Mossville  
Montrose  
Springville  
Pinkney  
Macedonia  
Shelton  
McHenry  
Gautier  
Whitesand  
Richey  
Bond  
Brewer  
Piave  
Longview  
Tuckalofa  
Clear Springs  
New Hope

If you will count them you will find just seventy-seven. Perhaps this is a nice start for the Ruby Anniversary Year, which began January 1st, 1928. But we will need to get quite busy if we bring the number up to forty per cent. For forty per cent of our present number of bona fide Societies is 272.

Just here we need to make an explanation that is painful, but seems to have been needful so far as the growth of the Work is concerned. We secured from each Associational Superintendent and from each District Vice-President a complete list of the live Societies. Comparing these lists with our own books we found a number of "dead ones". We did not accept them as dead until earnest efforts were made to revive them. This was successful in some instances. Failed in others. Hence the decrease in numbers.

However, there is another reason for the loss of some. A number of societies united as circles with the larger adjacent churches. This of course was not a loss in individual numbers; in most cases it was a gain.

Next week a list of the Auxiliaries will be given.

## Miss Leachman's Itinerary

Miss Emma Leachman, representing the Home Board, will conduct three Mission Schools in the State in February. Beginning Sunday, February 5th, she will be in Jackson. She will bring Messages to Calvary and First Churches that day, speaking at eleven at Calvary and in the evening at First Church. Monday she will begin class work for all the women and young women of the city and surrounding churches. The hour will be seven each evening; the place Calvary Baptist Church. The book used will be Dr. Aldredge's "The New Challenge of Home Missions". But this will be largely supplemented with experiences from her own life work.

Beginning Sunday, Feb. 12th, the same program will be carried out at Hattiesburg. The School will be held in First Church.

From Sunday the 18th to the 25th she will be in Meridian, where again this same program will be largely used. Let us all who can possibly do so attend one of these Schools.

Superintendent B. E. Massey says: "The Executive Board of the Baptist Orphanage instructed the sale of all old clothes and rags which had become too worn and faded for the children, and those which were received that could not be made to fit. We are delighted to report that we are receiving something almost daily from this source. If it is reported to you that we are selling clothes at the Orphanage, just remember that our needs are too great and that we do not dare sell anything that could be used by us. We are turning everything into money that we cannot use, but we are not disposing of anything that can be made over and can be used any longer by us. I am making this statement that you may know exactly what is taking place here."



## The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in  
advance

Entered as second-class matter April 4,  
1919, at the Post Office at Jackson, Missis-  
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Unsung Heroes

American people are a nation of  
hero-worshippers. The great, near-  
great and some without greatness  
are heralded as heroes and their  
names are on every tongue. How-  
ever, it is more often true, that the  
greatest hero of them all is unknown  
and has no song written to his hon-  
or. The really great heroes are not  
found many times in places of posi-  
tion and worldly honor, but many  
a man and woman in humble places  
have done valiant service and are  
worthy of having their names writ-  
ten among the mighty of our land.

A brother beloved told me recent-  
ly an incident in the life of one of  
our much-loved and highly respected  
ministers, now aged and unable to  
do service as he did in years past,  
which should live throughout the  
ages and give him praise among all  
men. The brother of whom this  
story is told, and it is a true story, is  
dear Dr. Isham A. Hailey of Union,  
Miss. It was in the late summer of  
1878, forty-nine years ago. Bro.  
Hailey, then a young man, was pas-  
tor of the Baptist Church at Dry  
Grove, then a thriving village lo-  
cated a few miles below Raymond  
in Hinds County, and lived in the  
village. There were two other local  
pastors of churches of other denom-  
inations also living in the village.

This was the year when the yel-  
low fever swept over our fair state  
and took scores of our best to the  
other shore. It was terrible in Dry  
Grove. One of the local pastors was  
off on his vacation when the fever  
hit the village and did not return;  
the other, taking the advice of  
friends, left for other quarters. Dr.  
Hailey elected to stay with his peo-  
ple. The citizens of the village died  
by the dozens. Pastor Hailey went  
from house to house and ministered  
to the sick and helped to care for  
the dying, comforted the sorrowing  
and did what he could in those awful  
hours of distress and death. He  
assisted all alike without regard to

denomination or creed. In all these  
days Bro. Hailey was not stricken  
with the deadly malady himself,  
God spared him for a great work.

Finally the welcome frost came,  
the only check for yellow fever  
known at that time, and people were  
permitted to come and go again.  
The very few people left alive in  
the village of Dry Grove, thinking  
that the danger was over, were es-  
corting the doctor and nurses to the  
depot to go away; and on that very  
day Pastor Hailey was stricken with  
fever. Thinking that he had the  
dread yellow fever, the doctor and  
nurses were hurriedly called back  
to see him in an effort to save the  
life, if possible, of the young pastor  
who had stood so nobly by the vil-  
lagers during their siege of trouble.  
Capt. Ratliff, of Raymond, who had  
heard of the heroic work of Bro.  
Hailey, sent the people word to do  
all possible for him, that he be-  
longed to the Baptists. The hand-  
ful of villagers left sent back word  
to Capt. Ratliff: "No, he does not  
belong to the Baptists, he belongs  
to all of us." He was soon well.

When the town settled down to  
its former life again, all of the peo-  
ple were so grateful for the unself-  
ish work of Bro. Hailey while the  
fever was sweeping the town and  
his influence was so great that he  
thought it best for him to leave Dry  
Grove and locate elsewhere. His  
fears were that possibly because of  
his influence and power over the  
people some would join his church  
on his account without first being  
converted. So he bid them a loving  
farewell, but his influence was great  
among the citizens of that place  
ever afterwards.

Such deeds of unselfish, sacrificial  
heroism should not go unnoticed;  
and while the dear brother waits  
on this side for the final summon  
to go to the Father's house above  
let us lay this beautiful wreath at  
his worthy feet. He had no thought  
of doing a heroic act, but as a hum-  
ble pastor simply doing his duty as  
he saw it; but just the same it was  
a wonderful act and deserves for  
him a place among the world's im-  
mortals.

### Notes and Comments

Notwithstanding the fact that  
Coldwater Baptist Church lost its  
pastorium by fire and is in debt for  
another church raised its Mission  
Budget for 1928 from \$500.00 to  
\$600.00.

Senatobia Baptist Church has in-  
creased its Co-operative consider-  
ably for 1928 notwithstanding the  
fact that the church is under a great  
burden building a new house of wor-  
ship.

I have just finished the study of  
the book of Esther. The picture of  
Haman building a gallows on which  
to hang Mordecai was hanged on it  
himself is illustrative of many of  
the enemies of God and His people  
today. Many scoff at God, Chris-  
tianity and the righteous and build  
traps to overthrow them, but these  
enemies will fall into their own  
ditch, be hanged on their own gal-

lows and their arrows will pierce  
their own hearts. God protects His  
own.

Two Baptist Churches have been  
organized in this part of the state  
this year: One at Eskridge, five  
miles of Duck Hill, of which Rev.  
J. M. White of Kosciusko is pastor,  
and the other is five miles north of  
Grenada and has not called a pastor  
yet.

According to the minutes of the  
Yalobusha County Baptist Associa-  
tion there are 2,595 Baptists in the  
county, there are twenty organized  
churches and six active pastors, all  
of whom serve one or more churches.  
These are Elders J. L. Reese, J. M.  
Hendrix, L. E. Roane, C. T. Schmitz,  
J. G. Lott and R. L. Breland. Our  
part of the Co-operative program is  
around \$4,500.00. That is less than  
\$2.00 per Baptist in the county and  
should be an easy matter to raise.

### THE BAPTIST BIBLE INSTITUTE AND THE OKLAHOMA SITUATION

Inasmuch as there is a wide mis-  
understanding of the position of the  
Baptist Bible Institute in its relation  
to what has come to be known as  
the Oklahoma situation, it seems to  
me that a simple statement of the  
facts so far as the Institute is con-  
cerned is needed. In the hope that  
such a statement might clarify the  
thinking of many, the following  
facts are given:

Between July 14th and 23d, after  
the meeting of the Southern Baptist  
Convention at Houston, in which the  
resolution was passed calling on all  
the agencies of the Convention to  
endorse the statement of doctrine  
concerning evolution, the President  
of the Institute sent out a form,  
containing the wording of the reso-  
lution, to each member of the fac-  
ulty to be signed and returned to  
him. This method was resorted to  
rather than having a meeting of the  
faculty for the purpose of endorse-  
ment, because the members of the  
faculty were scattered through sev-  
eral states, some being in Europe,  
and a meeting earlier than the be-  
ginning of the session in September  
was not possible. These blanks were  
all signed and returned during the  
summer, except one, the member  
who was in Europe signed Sept. 12.  
Thus it is clear that every member  
of the faculty had voluntarily signed  
this statement several months be-  
fore the action of the Oklahoma  
Convention which required the sign-  
ing of the Houston statement as a  
condition of receiving any part of  
the funds of that Convention. It is  
perfectly clear that signing by our  
faculty was not at the demand of  
the Oklahoma Convention and with-  
out any possible connection with any  
funds of that body. It was done  
soon after the action of the Con-  
vention at Houston, was in harmony  
with the actions of other Conven-  
tion agencies, and was without any  
possible knowledge of what would  
be done by any state body several  
months afterwards. This informa-  
tion is given only for the purpose

of having the action of the Institute  
properly understood and without en-  
tering at all into the merits of the  
now famous controversy. The friends  
of the Institute everywhere may  
know that the Institute administra-  
tion is in no wise responsible for  
the situation which now exists and  
that we all hope there may be a wise,  
just and fraternal solution of this  
matter.

—J. E. Gwatin.

### SOUTHERN BAPTIST HOSPITAL By Louis J. Bristow, Superintendent

We are publishing in this issue a  
statement of the operating account  
of the Southern Baptist Hospital in  
New Orleans from the date of its  
opening to December 31, 1927. The  
period of the operation of the hos-  
pital covers 22 months, and the  
statement shows that the hospital  
has paid its expenses and earned a  
neat sum, which has been applied  
to the building debt. I trust the  
brethren will read the statement.

Our present allocation of two per  
cent of Cooperative Program funds  
does not produce revenue enough to  
pay interest and retire maturing  
bonds; but we feel that we will be  
able to make up the deficit from our  
earnings. Our debt is being stead-  
ily reduced month by month.

"Circus Man: "The leopard has  
escaped; shoot him on the spot!"

Guard: "Which spot?"—Oklaho-  
ma Whirlwind.

A Michigan exchange says that a  
man in its town never allows his  
wife to do more than half the work.  
She puts up all the canned fruit in  
the summer, and he puts it down in  
the winter.

## Church Loans

I am in position to make  
loans on Church Property  
in any good town in Missis-  
sippi and in any amount up  
to one hundred thousand.  
Loan running any length of  
time up to fifteen years, in-  
terest rate six per cent.

S. T. HOPKINS, State Mgr.

Commonwealth Life Ins.  
Company

West Point, Miss.

HEAVY FRUITER, 3 bales an acre, ear-  
liest cotton, 40 bolls weigh pound, 45 per  
cent lint, wonderful cotton. Write for spe-  
cial prices. Vandiver Seed Company, La-  
von, Ga.

**FEATHER BEDS** Delivered  
**FREE**  
New, Sanitary Feather Beds, Pillows, Feathers, Bedding, and  
house furnishings of all kinds, delivered free on 10 days trial. Our  
low prices and high quality will surprise you. Satisfaction guaran-  
teed. Write today for free big bargain book and sample feather.  
American Feather & Pillow Co., Dept. 64, Nashville, Tenn.



# MOUNTAIN SCHOOL FACTS FOR CONSIDERATION

J. W. O'Hara, D.D., Superintendent

The Efficiency Committee's report has been published in all of our Southern papers. The same medium is sought for the purpose of presenting facts pertaining to the mountain schools. These facts are for the consideration of the brotherhood of the South.

The bonded indebtedness of the mountain schools is \$327,005, made on a physical valuation of \$545,500. These bonds have a number of years to run before maturity. The trustee and the bond holders interests must be safeguarded. Legal transfer will be both expensive and difficult.

The valuation given for the mountain school property in the last annual report was \$2,217,130. Deducting from this the value of the bonded property, as indicated above, there is left \$1,671,630. This property is held either by the Home Mission Board or by the Home Mission Board and the trustees of the respective schools jointly. The Treasurer of the Home Mission Board has listed this property as assets on a basis for securing loans for current expenses and unbonded indebtedness. Consideration of transfer necessarily calls for consideration of the creditors of the Home Mission Board with the assurance that they are fully protected. Diminished assets mean decreased credit and will likely result in demand payment by creditors.

When the finances of the Mountain School Department were turned over to the writer after the death of Dr. A. E. Brown an inventory showed an indebtedness on the mountain schools, over and above the indebtedness mentioned in a previous paragraph, of \$239,415. During this period five large dormitories, one large administration building and several smaller buildings have been erected, necessary repairs have been made and much equipment has been installed. About \$100,000 endowment has been secured for two or three schools. Notwithstanding this record of improvement and progress, the indebtedness, as stated above, has been reduced to about \$65,000. Plans in operation now will greatly reduce this amount during this year and will liquidate it entirely. This is a joint obligation between the Home Mission Board and the trustees of the respective schools. This obligation must be considered and provided for.

Four years ago, when this same matter was under consideration, the trustees of all of our mountain schools sent petitions requesting that there be no transfer to any other organization. These trustees are elected in the main by local associations representing a mountain constituency and are qualified to speak for their association. There is no reason to believe they have changed in reference to this transfer. At the same time, during the Atlanta Convention, the Education Board sent a messenger to the Efficiency Committee requesting them

not to recommend transfer to the Education Board.

During the Fall Term of the present session 1,350 have been turned away from our schools for lack of funds. We have no more work to assign, no more scholarships to appropriate and no endowment funds to use in providing for these boys and girls who hunger for an education and who at the same time have no money to meet expenses. The Spring Term will greatly increase this number. Our dormitories at most of the schools are full to overflowing and scores are being turned away. This is especially true in schools where a county high school is located in the same vicinity. They come from remote sections to get the advantage of board at cost under unexcelled moral conditions. Had we funds with which to introduce industrial features in some of our schools the number could easily be doubled. The unprivileged boys and girls from the remote districts are knocking at our doors in large numbers asking for admittance. Who will deny them this privilege?

The mountain schools have been and are yet great missionary factors in the mountains and beyond. They have stood for high grade class-room work, for highest type of religious training, for the truest principles of manhood and womanhood, for best preparation for Christian service, and for the highest ideals of Christian citizenship. In this day of increasing materialism, infidelity, immorality, political corruption, Sabbath desecration, Bolshevism, and hordes of hurtful isms abroad in the land, we need more than ever Christian Education in our secondary schools and the same in our denominational colleges. Providing Christian leadership is imperative to Southern Baptists. The mountain schools have furnished a large percentage of these outstanding leaders, and will continue to make valuable contributions to capable, consecrated leadership.

The policy of the Home Mission Board has been to discontinue schools when they have served their purpose. During the period of mountain school administration forty-seven schools have been estab-

lished. There are now twenty-two. During the years the Board has disposed of the property of the discontinued schools advantageously. There are men on both the Mountain School Committee and the Board itself who have had years of experience in handling these institutions. They know all the conditions incident thereto, and are, therefore, in position to handle wisely, economically and advantageously discontinuance of such schools as may be deemed prudent. Could an organization without this experience and knowledge of these facts handle them with the same efficiency?

The hour for the demise of the mountain schools is not yet at hand. They must live to provide advantages for ambitious boys and girls and bless the world. Their missionary task and opportunity are great and imperative. Their mother has loved and nurtured them to maturity, strength and usefulness. She knows their needs, understands their disposition, and has had experience in their care. Who is capable of administering their affairs more economically and efficiently than she?

## VACATION TRAINING AND INSPIRATION AT "SOUTHWESTERN"

By L. R. Scarborough

For one reason or another there are large numbers of people who want to go to school during the summer months. Recognizing this fact many of our colleges and Seminaries are conducting Summer Schools.

In the desire to render practical

aid in every way possible in the training of our preachers and other religious workers, the Southwestern Theological Seminary has for a number of years maintained a six weeks summer course. This summer term is not a make-shift. It offers courses equal in value and credit to any half semester in the regular term. Many of our heaviest and most exacting courses are offered in this summer term—courses which will appeal to the best trained men.

But we remember Dr. Carroll's oft-expressed desire that the Seminary should "minister to the average man". With this thought in mind we have put into our summer school curriculum a good per cent of courses that will be especially helpful to the man who has not had college training and who can only get partial Seminary training. Many men who could never be regular and continuous students in the Seminary will find great help from six weeks spent in the class room and in the general atmosphere of this institution.

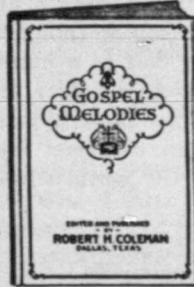
This summer we are offering courses in all Theological Departments, in Sacred Music; in Religious Education and in Missionary Training.

The summer term will open June 4, 1928. It will be our joy to furnish full information to all who are interested.

## Gray's Ointment

The Old Family "Stand-by"  
For Burns, Cuts, Boils, Sores  
Popular, effective, healing, soothing  
At all drug stores. For sample write  
W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

COLEMAN'S  
NEW  
SONG-BOOK



## Gospel Melodies

COLEMAN'S  
BOOKS ARE  
STANDARD

Popular in Size, in Price, in Contents

Many New Melodies and Best of Old

50,000 Sold Before First Book Printed

Good New Books Arouse Fresh Interest

Round and Shaped—Orchestration Soon Ready

PRICES TO ANY PART OF THE UNITED STATES

	Express Not Prepaid	By Mail Postpaid	Copy
Full Cloth Board	\$4.00	\$5.40	\$5.80
High-Grade Manila	25.00	3.60	4.00

ROBERT H. COLEMAN, Slaughter Building  
Editor, Publisher and Distributor DALLAS, TEXAS  
Depository also in Chicago



# Hear Ye! Hear Ye!

## BIG BAPTIST BOOK SALE

During February Only

Prices That Bring The Best Books  
Within Reach of the Humblest Reader

Clip this ad. Fill in name and address, mail immediately and we'll send you

## THE FEBRUARY BOOK SALE FOLDER

telling you all about the most wonderful values.

Name \_\_\_\_\_

Address \_\_\_\_\_

Baptist Book Store, 502 E. Capitol St., Jackson, Miss.



## The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

A great many letters have come from you, and I am very pleased to have them. In order to have as much room as possible for them, I am not going to say very much this time. But remember about the room at the Orphanage. Bro. Massey says that \$56.00 will furnish a room with two bedsteads, dresser, chifferobe, two chairs, small table and window shades. Shall we take \$56.00 for our first goal? Who will be the first one to reply and send a contribution? Anyone who chooses may write, whether he has written before or not. A list of all givers will be published here on our page. And now for the letters.

Duck Hill, Miss., Jan. 5, 1928.

Dear Mrs. Lipsey:

I am glad you have started the Children's Page. I am a girl 10 years old, and in the sixth grade at school. I have two sisters. I go to Sunday School each Sunday. I read my Bible each day, and I study hard at school. We have a B. Y. P. U. each Sunday, and I attend regularly. Santa was very nice to me. He brought me lots of nice things, but the one I liked best was the beautiful tea set and waiter, which will be so nice to serve cake and tea in when my friends come to see me. Yours truly,

Olive Ransom.

No wonder you like such a nice present, Olive. Perhaps Mr. Ern Wilkins' children will come to see you.

Newton, Miss., Jan. 6, 1928.

Dear Mrs. Lipsey:

I'm a boy six years old. I'm in the second grade. Mrs. Rouse is my teacher.

Santa Claus was good to me. He brought me a football and a tricycle and some candy and some fruit.

My daddy is a preacher. I have one brother in Clarke College. Good-bye.

Joseph Allmon.

It may be that you will be a preacher, too, Joseph, when you grow up. I hope you will.

Newton, Miss., (R. 1).

Dear Mrs. Lipsey:

I hear mother and daddy say so many nice things about The Baptist Record, I'm real glad to join the Children's Circle.

I surely hope to find my letter in the Record next week, for I feel it a great honor to be listed as a reader of this wonderful little magazine.

Now, you said write about Santa, but if you don't care, I wish to tell you how mother entertains her children on Sunday evenings during cold winter weather: We build on a "log heap" fire, and all sing the old time songs, such as, "I Am Bound For The Promised Land", "Old Time Religion", "Come Thou Fount of Every Blessing". Well, we surely enjoy singing, and we think there's a lot

of good accomplished.

May I come again? I am nine years of age.

Signed: Arthur Junior Royals.

You will always remember, Arthur, the hymns you sang at home on Sunday evenings. How would we get on without the dear mother in the home?

Hattiesburg, Miss., Jan. 6, 1928.

My Dear Mrs. Lipsey:

I am so glad we are going to have a "Children's Page" in the Baptist Record. My mama and papa have always taken the Baptist Record, but I have not read it much because the things were too "grown-up" for me.

I got lots of nice Christmas things, but the thing I liked most was a stamp album and 1,000 different kinds of stamps to be pasted in it. Next to that I liked my wrist watch.

I am in the Junior Department at Sunday School. Our Junior B. Y. P. U. had a little Christmas tree this year. For one other reason I had a mighty good Christmas. I started in October to make some Christmas presents. Every one I made I wrapped in its Christmas wrappings and put it in the tray of my trunk and I had lots of pleasure when I put all of these in my little basket and carried them to my friends.

Down below us is a section where a great many colored people live. One of my friends who is an older girl got up the names and ages of all the little colored children in that section and mother and I fixed a little gift for every one. I went down one afternoon and played "Santa Claus" for these little colored children. They seemed to enjoy it, but I think I enjoyed it the most.

I am anxious to see the things on the "Children's Page".

Yours sincerely,

Sue Belle Johnson, Jr.

Jesus said, we are told by Paul, that it is more blessed to give than to receive, Sue Belle, and it looks to me as if you have been proving it this Christmas. But I know you had happiness also in receiving, didn't you?

Greenwood Spgs., Miss., Jan. 1928.

Dear Mrs. Lipsey:

I am glad you have announced a Children's Circle in "The Baptist Record". My father is a subscriber of the Record.

I go to Sunday School every Sunday and study the Intermediate. I am twelve years of age. I did not miss but one Sunday in 1927 going to Sunday School. We had a Christmas tree at our school-house. We have had lots of cold weather for Christmas.

I hope to see this printed in the paper. Your friend,

Annie Waycaster.

Did you get a prize, Annie, for going to Sunday School so regular-

ly, like John Downs, whose letter we had last week? Anyhow, you were rewarded by the pleasure of going, and what you learned there.

Greenwood Springs, Miss.

Dear Mrs. Lipsey:

I am glad to see your announcement of the Children's Circle in The Baptist Record. My father takes The Baptist Record.

I go to Sunday School regularly, and am in the Junior Class. If this is printed, I will write more next time. Yours truly,

Sibyl Waycaster.

You and Annie must begin now to help us with the Orphanage room, as I am asking all the children to do. Write again soon.

Clinton, Miss., Jan. 9, 1928.

Dear Mrs. Lipsey:

We are two little brothers eight and one-half and seven years of age. We are in the second grade. Our teacher's name is Miss Bailey. We like her just fine. Old Santa brought us a nice school bag, and Grandmother Bunyard gave us a nice Bible a-piece, which we appreciated very much. We hope old Santa will remember all of Mr. Massey's boys and girls next Christmas, and we hope to be able to give them more next year.

Your little friends,

C. G., Jr., and David Hawkins.

I'm looking for you, C. G. and David, to go in with Mary Alice and George Robert to save some pennies to buy those nice things for our Orphanage room. What do you think of getting your mother to keep a little box to put tem—the pennies, I mean—in?

Mendenhall, Miss., Jan. 8, 1928.

Dear Mrs. Lipsey:

I am a little girl eight years old. I go to school and I am in the third grade. I like school fine. I had a good Christmas. Santa Claus brought me a doll, doll bed, a piano and lots of good things to eat. I like my piano best of all because it plays music.

From

Arretta Sanford.

Well, that's nice, Arretta. After supper, you can play a little on your piano for the dolly, then undress her and put her in her bed.

Smithdale, Miss., Jan. 5, 1928.

Dear Mrs. Lipsey:

I read your letter and thought how nice you were to write such a good letter to us and put a page in The Baptist Record. You couldn't have done a better thing for me. I am 10 years old. I don't guess I am too old to write. I have gray eyes and brown hair. I have three brothers and one sister and another brother dead. If he had lived I would have had four brothers. I go to school at East Fork, Miss. I go to Sunday School every Sunday. Last Sunday it was so cold I was tempted not to go, but I went. We live close to school and Sunday School too.

Your friend,

Jessie Baham.

Thank you, Jessie. I enjoy our

page just as much as you do. Indeed, you are not too old. Nobody is.

Etta, Miss., Jan. 7, 1928.

Dear Mrs. Lipsey:

I am a little boy six years old, have dark brown eyes, dark hair, weigh 52 lbs. I have 2 sisters at home, 1 sister and 1 brother married. I like The Baptist Record. Mother reads it to me. I am so glad you gave us a Children's Page. I am going to learn to read it every week. I go to school, study the first grade. I think I have the best teacher in the world. Her name is Miss Ruth Russian. Old Santa brought me a harp, a top, a bugle, a ball and a story book, some fruit and candy, but I like my ball and my story book best of all, because I like to play ball and read better than anything else. I have a little calf and a dog for pets.

With best wishes,

Eugene Robbins.

Santa Claus is mighty smart to bring us just the things we want, isn't he? I hope the dog and calf won't fall out, when they get big.

Yazoo City, Miss., Jan. 13, 1928.

Dear Mrs. Lipsey:

The Children's Circle is fine. I answered the question about little Samuel as soon as Mother read it to me. I know what kin Julia Frances is to you. I am just over the measles. I feel like a heathen, for I have not been to Sunday School this year. I am 7 years old. Good-bye.

A member of the Circle,

Martha Lynn Brame.

There now! Julia Frances and I thought we had a secret! Anyhow, Martha Lynn, I don't believe you know what Julia Frances calls her Grandmother, do you? Not Grandmother and not Grandma! Yes, you are right about Samuel.

Coolidge, Texas, Jan. 7, 1928.

The Children's Circle,  
The Baptist Record,  
Jackson, Mississippi.

I am a little girl nine years old. I go to school and study the fourth grade. I take music also, and like it fine. My daddy takes The Baptist Record, and we are anxious to get it every week. He is the pastor of the First Baptist Church here. We moved here from Mississippi one year ago. I go to Sunday School, preaching and B. Y. P. U. every Sunday. Santa Claus was very good to me Christmas. He brought me a rocking chair, doll cradle, little dresser, chair and fruit and candies.

Mrs. Lipsey, please print this for me. I want to surprise my grandmother in Mississippi.

From,

A little friend,

Johnnie Fay Fore.

You are a busy girl, Johnnie Fay. Don't forget Mississippi, and some time come back to see us.

Now we must stop. Please learn this verse: A gentle tongue is a tree of life, Prov. 15:4.

With love to you all,

Mrs. Lipsey.



## Sunday School Department

### SUNDAY SCHOOL LESSON

Jan. 29, 1928

#### The Growing Fame of Jesus

Mark 3:7-12; 6:53-56

(From Points for Emphasis by H. C. Moore)

**Golden Text:** The common people heard him gladly. Mark 12:37.  
**Spread the Fame of Jesus**

(1) **Jesus Our Friend:** Hear About Him. "Hearing what great things he did." He wrought wonderful works in the old time. His miracles at the present time are perhaps even greater, though most of them are spiritual and many of them are performed through Christian agencies. But see that he gets credit for what he has done. Listen to learn about him. History has been called his story and his news is the best news of the world.

(2) **Jesus Our Guest:** Know Him. "Straightway the people knew him." He had come to their shore. They had seen him before. Many of them were the beneficiaries of his bounty. They gave him cordial welcome because they recognized him as their great guest. And is he not our guest today?

(3) **Jesus Our Saviour:** Accept Him. "Jesus with his disciples." Small was the group of those closest Jesus. But they accepted him as the Messiah promised in the prophets. They looked to him to save them from the power and consequences of sin. They relied upon him to save them to a good life here and the life eternal. Let others also accept him. And may no heart be closed against him.

(4) **Jesus Our Lord:** Come to Him. "A great multitude came unto him." It is not enough to know about Jesus or merely to think well of him. It is not even enough to profess acceptance of him as Saviour. We must bow before him as the Lord of our lives entitled to sway his gracious scepter over our hearts. Is he our Lord as well as our Saviour?

(5) **Jesus Our Teacher:** Learn of Him. "He spake to his disciples." His gracious words spoken from time to time are preserved to us. We can meditate upon them even more intelligently than the men who heard these very words from his lips. He was a great teacher then. If he is not a greater teacher now, he is at least instructing a wider audience. Let us learn of him. And we can render no better service to the world than to make disciples of the nations.

(6) **Jesus Our Leader:** Follow Him. "A great multitude from Galilee followed." Many of them followed out of curiosity. Many followed with no higher thought than to secure healing for themselves or some of their friends. But a few followed him as their great spiritual leader in the larger life of love

and service. Is he our leader? Then we must be his followers. And we ought to be faithful.

(7) **Jesus Our Co-Worker:** Wait on Him. "That a little boat should wait on him." The disciples could readily secure the little boat. It was a simple thing to do. But it enabled Jesus to work with greater freedom and effect. Thus they became workers together with him. And thus by unnumbered little acts of consecration they advanced the cause of Christ.

(8) **Jesus Our Healer:** Depend on Him. "He had healed many—pressed upon him that they might touch him." His power had been demonstrated. Everybody knew that no sickness could baffle him. Indeed, it was recognized that disease, dumbness and death fled from his presence. No wonder they sought to touch him. But is it not wonder that our sick world is willing to do without him today?

(9) **Jesus Our God—Worship Him.** "The unclean spirits fell down before him and cried, Thou art the Son of God." Their testimony was true but not desired. But they fell before him although they were arrayed against him. Even so those out of whom unclean spirits are cast are left free to worship him in spirit and in truth. Let no one rob him of his deity or fail to acknowledge his sovereignty.

### CONCERNING THE CURRICULUM OF THE BAPTIST BIBLE INSTITUTE

By a Th.M. Graduate

There are two interesting facts about the expansion of the curriculum of the Baptist Bible Institute. This expansion has occurred in response to the demands of a growing student body. The original Christian Training Course in the English Bible, which had sufficed for the first four years of the Institute's life, was supplemented in 1922 by a two-years' theological course which includes Greek and Hebrew. This was done to meet the needs of several students who had enrolled that year. The following year, the theological course was lengthened to three years so as to lead to the Th.M. degree because these students, and others, desired a full, standard theological course. In 1924, moreover, a student who had been in the student body from the beginning of the Institute qualified for the doctorate and received the Th.D. degree. Indeed, so greatly has the demand for theological work grown during the last five years that today the number of students enrolled for this work exceeds that pursuing any other course offered. The theological course, therefore, represents not an arbitrary and exotic addition but, rather, a spontaneous, normal and inevitable development.

Another noteworthy fact about the expansion of the curriculum concerns the auspices under which this expansion has occurred. The policy of expansion has, of course, originated with the Institute's distinguished President. The several steps of expansion, however, have been made by the Board of Directors, representing and acting for Southern Baptists. Since, then, this body of trustees is appointed by Southern Baptists to be their agent in administering the affairs of the Institute, it follows that ultimately and actually the curriculum has developed just as it has because our people have desired it. Moreover, the Southern Baptist Convention has directly approved this expansion step by step by its endorsement of the annual reports which the Institute has made to the Convention. The present curriculum, then, represents the will of Southern Baptists concerning the work of the Institute.

To eliminate the theological course is, therefore, both to arrest the normal development of the Institute and to thwart, or reverse, the will of Southern Baptists.

### SAM, A NEWSBOY

By Louis J. Bristow, Superintendent

Every afternoon, except Sunday, a bright-faced little boy brought to my desk an afternoon paper. We exchanged greetings, and usually he had a pleasant word to say about some current event. From time to time I asked him questions about himself, and learned that his name was Sam; he had neither father nor mother, brother nor sister. He had been running on the streets as long as he could remember and had been selling papers since he was "knee high to a duck". He had no recollection of his father and his memory of his mother was vague and shadowy, save for isolated and unimportant incidents. For several years he had earned his bread by selling papers and was now sleeping nights in an abandoned house in a dilapidated section of the city. He was a Roman Catholic, he supposed, but really did not know much about religion, as he had never been "confirmed". He did not go to Sunday School, but sold papers Sunday mornings. Yes, he was sick sometimes, and frequently suffered from

a "bad lump" in his "groin".

So I had the house doctor examine him, and he reported that he had a serious hernia, which was liable to become strangulated any moment, and he should be operated on as soon as possible. Being told that he needed hospitalization, Sam replied: "I'm just a newsboy: I can't pay a hospital." I told him it would not cost him anything; that good Christian people put this hospital here for just such boys as he; that we would help him for Jesus' sake, whom I wanted him to know.

So Sam came into the Baptist Hospital and was operated on. He is recovering now and is very happy. He says he did not know there were such "good ladies" in the world as our nurses. We hope to take him to Sunday School next Sunday, and that ultimately he may be led to Christ.

Whoever sends a contribution for our charity service, has part in such work as that we are doing for Sam. Southern Baptist Hospital, New Orleans.

The Commission on Interracial Cooperation, with headquarters at 409 Palmer Building, Atlanta, Ga., announces the offer to American high school students of three prizes of fifty, thirty, and twenty dollars, respectively, for the three best papers on "America's Tenth Man", submitted on or before April 1st, 1928. The purpose of the offer is to interest students in a brief study of the Negro's part in American history, which according to the Commission, has been much more interesting and creditable than is generally supposed.

The Commission has prepared suggestions and data for the use of those desiring to submit papers, and invites inquiries from principals, teachers and students who may be interested.

—R. B. Eleazor,  
409 Palmer Bldg.,  
Atlanta, Ga.

Geraldine had told Gladys that she had seen Mabel at an exhibit of paintings. "Well, Mabel," said Gladys, the next time they met, "I understand you're interested in art." "Me?" exclaimed Mabel, in surprise. "Art who?"



### SOMETHING DIFFERENT

## Lyn-Kloth Tea Napkins

Cost 13c, sells for 25c

With Your Initial Embossed

### For Your Parties

25

PACKED IN GLAZING PACKAGE

25c

Finest crepe paper, quickly absorbs. No need worrying about laundryman. For instant use at home or church socials. Enables you to entertain in good taste without excessive cost. Send 25c for sample box and earn \$25 to \$50 supplying your friends at liberal profits.

### 12 PLANS For Raising Money

offered in our 1928 catalogue. Send 25c for copy and present to your society. Money refunded if plans not applicable. Many churches using them.

COUPON Date.....  
GILMORE BROS., Blossburg, Pa.  
Please mail 1928 catalogue with 12 plans  
Sample Package Embossed Initial Tea Napkins ☐  
.....enclosed. (Check items above desired)  
Name.....  
Address.....



# B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Our A-1 B. Y. P. U.'s for Fourth Quarter

General Organizations: Beaumont; Davis Memorial Jackson.

Senior B. Y. P. U.'s: Oxford Adults, Baldwin, at Davis Memorial Jackson, Carter, Jewel, Segrest; Indian Springs; Beaumont Senior and Adult; Toomsaba; Brookhaven; Zion Hill, Forrest Co.. At Mississippi College, Clinton, Berry, Wall, Patterson, Lovelace, Nelson, Aven; At Woman's College, Winnie D. Bennett, Jimmie Street, A. L. O'Bryant, J. L. Johnson, Leavell, Elizabeth Keithley No. 1 and No. 2; At Blue Mountain College, Berry Builders, Leavell Climbers, Triple C, Speedy Speedsters, Non Stop, Willing Workers; At Clarke College, Venable, Sallie Paine Morgan, Farr, Progressive.

Intermediate B. Y. P. U.'s: At Davis Memorial Jackson, Peppy Peppers, Gregory; Murphy Creek, Winston Co., Coldwater Neshoba Co., Beaumont No. 1 and No. 2; Fifth Ave. Hattiesburg; McLain; Flora; Progressive Griffith Memorial Jackson; Baldwin; Potts Camp; At Calvary Jackson, Excelsior; Loyalty; Norfield; Clinton.

Junior B. Y. P. U.'s: Leaf; Beaumont; At Davis Memorial Jackson, Patterson, Double Springs; Baldwin; Hazlehurst; Kosciusko; At Calvary Jackson, Du Mar, Bridges; Pontotoc; Norfield; No. 2 First Vicksburg; Charleston; Clinton; Live Wire Philadelphia; Hermon Dean, Brookhaven.

## The "B. Y. P. U. Idea" Trade Store? 5% vs. 95%

The above list of A-1 unions for Mississippi for last quarter represents only 5% of our B. Y. P. U.'s in the state; what of the other 95%? Well, some of them are doing some mighty fine work, and just missed the standard by a little. In some instances the only point lacking was the union failed to have written reports by the officers at the Business Meeting. One failed only in having no Instruction Committee; several failed because they had had no program planning meeting monthly; a few were not up to the standard in Giving, and still more failed to be standard in Daily Bible Readings. If your union is one of the 95% check up and see wherein you failed and organize to make that point with the others this quarter.

## The "B. Y. P. U. Idea" Trade Store??

Lauderdale County Associational B. Y. P. U. Busy With Their District Meetings

The Lauderdale County Associational B. Y. P. U. is alive to their obligation and opportunity and

through the leadership of President James H. Hailey and the vice-presidents of each district with the co-operation of the secretary and other officers things are moving in a fine way. Here are two reports coming from two of the districts:

District One of Lauderdale County Associational B. Y. P. U. met at Midway Baptist Church at three o'clock January 1st with Mr. James Hailey, president of the association, presiding. The meeting was opened by singing "Stand Up For Jesus". Interesting but short and inspirational messages were given by Messrs. James Hailey, Robert Gartin, and Fred Gordon. The chief feature of the program was an inspirational address by Miss Carolyn Cockran of the First Baptist Church of Meridian. Her subject was "Fruitful Lives". Mr. Weaver, president for the district, conducted a short business meeting. The following program committee was appointed: Misses Cochran, Johnson and Miles. The closing song was "Blest Be The Tie". The meeting was adjourned with prayer.

M. Brandon, Gen. Secretary. District Two of Lauderdale County Associational B. Y. P. U. held its first regular meeting at Goodwater Church on Sunday, January 8th. The principal speaker was Dr. S. F. Lowe, pastor of Fifteenth Avenue Church, Meridian, and a wonderful talk was also given by Miss Ethel Culpepper. Miss Culpepper used as her subject, "Why Have An Associational B. Y. P. U.?" Mr. Robert Lee, Jr., president of District Two, was in charge of the meeting, and Mr. James Hailey, president of the Associational B. Y. P. U., made several interesting and helpful talks. Mr. Hailey called on the officers of each union represented and each made a short report on the work of their individual union, giving to the others their goals for the future.

Goodwater was decided on as the next meeting place of District Two, the meeting to be the second Sunday in April; in the meantime unions will be organized in churches in the district that have no union.

Elgy Yarbrough, Reporter.

## The "B. Y. P. U. Idea" Trade Store???

Doing It As It Should Be Done at Thrasher

About six months ago it was the pleasure of the two state B. Y. P. U. workers to spend a week in Prentiss County, and while there Miss Durscherl organized a B. Y. P. U. at Thrasher. The union has continued to grow since then and recently we received word from them that not a time has a single member of the union done his part on program by reading from the Quar-

terly. Now isn't that the way it should be done? And we congratulate Thrasher B. Y. P. U. on this fine record and hope this little notice may stimulate many other unions to GO DO LIKEWISE.

## The "B. Y. P. U. Idea" Trade Store????

## Bunker Hill Juniors Break All Records in Daily Bible Readings

Here we are with a list of SEVENTEEN juniors from the Bunker Hill Junior B. Y. P. U. and they are asking for the Bible Readers Certificate for having held up their readings for a year. Now isn't that wonderful? We are proud of that fine group of boys and girls, one of our best Junior B. Y. P. U.'s, and in this respect THE BEST. Here they are, and we extend them congratulations: Fudril Robbins, J. T. Sinclair, Beatrice Polk, Frances Robbins, Floyd Robbins, Lois Aultman, Vannie Floyd Evans, Edward Sinclair, Emma Lee Barefoot, Josie Farmer, L. T. Polk, Eugenie Smith, Neta Stuckey, Dewey Barefoot, Mary Glyn King, Carrie Mae Manton, Christeen Prine.

## The "B. Y. P. U. Idea" Trade Store?????

## Chalybeate Organizes Intermediate Union

We are glad to welcome the Chalybeate Intermediate union into our group and wish for them every success in their work. This gives Chalybeate three unions now, Junior, Intermediate and Senior. They have also set up the General B. Y. P. U. Organization with the Director and General Secretary. Congratulations, Chalybeate. Now who is to be next?

## STATE TEACHERS COLLEGE NEWS

### B. S. U. Study Course

Beginning January 24th, a study course in the B. S. U. manual will be given at S. T. C. for the benefit of those now serving on the Council and for others who wish to know more about this new phase of Baptist work.

### B. Y. P. U.'s Enjoy Party

All of the B. Y. P. U.'s of S. T. C. had an informal social together the second Saturday in the year. The games were all of the lively type which leaves no-one out. Everyone enjoyed the evening very much. Only the Eskimo pies reminded us that it had been cold weather the week before.

### Student-Secretary at Greenville

Mr. and Mrs. Pennebaker were fortunate in being sent to a Sunday School Convention at Mrs. Pennebaker's former home. Mr. Pennebaker is also well acquainted there, having recently attended college at Greenville. They are sure to come back with renewed zeal, many new ideas, and happy memories. S. T. C. owes the First Baptist Church a debt of gratitude for sending them.

### Sunday School Classes Progress

Both at the First Church and at Fifth Avenue the Sunday School

classes are doing well. First Baptist Church has been drawing the boys through a systematic campaign and Fifth Avenue has been forced to organize another class for girls to care for the large number who attend. Miss Virginia Caperton teaches the new class.

—Gwendolen Ellis,

B. S. U. Reporter.

Teacher. "Now Willie, if James gave you a dog and David gave you a dog, how many dogs would you have?"

Willie. "Four."

Teacher. "Now, dear, think hard. Would you have four if James and David each gave you one?"

Willie. "Yep. You see, I got two dogs at home now."—Ex.

## FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

Call or write,

Dr. Harvey F. Garrison,  
Jackson, Mississippi.

## TUBERCULOSIS

needs prompt, adequate and skilled treatment. For information write

SOUTHERN BAPTIST  
SANATORIUM

El Paso, Texas

## Church and Sunday School Furniture

Send For Special Catalogue  
The Southern Desk Co.  
Hickory, N. C.

## Your Boy

should be taught to save.  
It is a habit that is well worth cultivating.

## BEGIN HERE

## The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,  
President.

O. B. Taylor,  
Vice-President.



### "A NOBLE RECORD"

C. C. Weaver, Hernando

We are living in a day of records. We have erected certain standards in our church work, and we say that when those standards have been attained, we have made a good record. We feel that this record needs to be publicly recognized, and if it is a Sunday School that has attained the standard, we have a public service, in which the standard attained is made much of.

And this is as it should be. If the B. Y. P. U., through its striving, has done well, or if an individual has made a good record, or if the Sunday School has attained the standard for "this" quarter, it certainly ought to be recognized, and commended.

I think there are many records that are made by numbers of our laymen, made in "the burden and heat of the day", that are never known, and consequently are never publicly recognized. And may I "take off my hat" to those laymen, who, weighted down with the cares and responsibilities of a heavy business life, still find time for the cause of the Lord, and give their time, and their means for its support.

We have such a man in our church at Hernando. Oh yes, we have quite a few of the same type, but it is of one special individual that I wish to speak more particularly. This man's name is: Hugh Foster. Bro. Foster is in the insurance business, and has a rather good business, which keeps him busy. But I have never seen a more loyal man; he loves his church; he supports his church; he is interested in all the phases of the denominational life, and supports them all.

Bro. Foster has been superintendent of the Hernando Sunday School for thirty-two years. He has grown ripe in spirit, and the knowledge of God's word during these years, and every Sunday morning, during the opening exercise of the school, he always has a message for the school, and that message is always worth while.

Several times the school has reached the standard under his leadership. Bro. Foster is in every way progressive, and believes in the best methods of Sunday School work. He is always an inspiration in the teachers' meeting and workers' council, conducting these meetings along lines that are both helpful and inspiring.

I am almost persuaded to say that this record, especially as to its length, would be hard to duplicate in our State Convention. If there are others as long, or longer, I should like to know of them through this paper.

### DAVIS MEMORIAL

We do not announce this to boast. However, we set as our Budget \$6,415.50 for the year 1928—one-third of which (on the percentage basis) to go to Missions and Benevolences.

After meeting at the Church in

the afternoon to sign pledges, we found that more than 80% of the Budget was pledged. The committees were then sent out and returned with favorable reports. This canvass was then followed up by special committee, with Treasurer as chairman, who reports at present a total pledge of \$7,013.00—nearly \$600.00 more than our Budget.

Our quota to Missions for 1928 is \$1,800.00, but in dividing on a one-third and two-thirds basis, we have pledged already to Missions \$2,338.00, nearly \$600.00 more than quota.

I further wish to announce that this is the largest budget we have ever undertaken by approximately \$1,000.00, and the first time we have ever had the full amount of budget pledged. In addition to having put on an additional paid worker, we have raised pastor's salary. Bro. Patterson, our Pastor, and the entire Church are very grateful for these results.

Respectfully submitted,

—A. W. Talbert, Treasurer.

### SOME UNFAVORABLE SYMPTOMS

By B. P. Robertson, D.D.

The Baptist Press of the South and some of the discussions in our recent Baptist Assemblies manifest some bad symptoms in our Denominational life. First—The tendency to lessen our program for our hospital work instead of making a strenuous effort to increase our income for such work is a bad symptom. The emphasis should be placed on an effort to increase the income for such work. Why should not the Baptists of the South increase their hospital work and make the New Orleans hospital the greatest in the country? Second—The seeming inclination to close some of our Educational Institutions instead of making an earnest effort to better equip and maintain and even increase what we have in our territory. When we lessen our interest in Christian Education, all our work will be retarded at home and abroad. The greatest source of supply of preachers and missionaries has been the Baptist Academies. When we close our academies, we will cut off the largest feeders of our colleges. We should endeavor to increase our academies and better equip them for their great work. They are our great bases for the mission work at home and throughout the world. Instead of making an effort to squeeze the life out of the Baptist Bible Institute at New Orleans we should make an earnest effort to loose it and let it go forward on its great mission in the world. Let this child of heaven be given more support and set free to do its best for the evangelization of the world. Our Baptist people have plenty of money and they should come forward and make liberal gifts for these great institutions. Third—Then the disposition to shorten our cords and draw in our stakes in our missionary endeavor at home and abroad is another bad symptom. Instead of

doing this, Southern Baptists should lengthen their missionary cords and strengthen their missionary stakes and make a more earnest effort than ever in their history to increase their income for missions. Our people have plenty of money for everything else, and they should be loyal enough to come to help of the Lord in the great missionary program. This is the time for Baptists to do their best instead of whining and complaining and withholding from this cause. The people who say they can't do anything have never done anything worth while in the world. Southern Baptists can pay the debt on the mission work and under God they should do it at once.

There is just one thought that occupies the minds of our people at the present time. They all as one man should say within themselves, we can pay these debts and we can put on a still larger program for all our work, and we will do it. We will lengthen our cords and strengthen our stakes everywhere in our work. This is the time for us to attempt great things for God. This is the time for the men of great means to give their thousands for these causes.

First Baptist Church,  
Hyattsville, Md.

### BLUE MOUNTAIN COLLEGE NEWS

#### B. Y. P. U.

Each of the six B. Y. P. U.'s and the Epworth League elected the new second semester President Sunday night as follows:

Leavell Climbers—Miss Lottie Davis.

Berry Builders—Miss May Gober. Speedy Speedsters—Miss Erma Calvin.

Willing Workers—Miss Louise McAlister.

Triple "C"—Miss Elizabeth McCauliff.

Non-Stop—Miss Thelma Cliett.

Epworth League—Miss Daisy Johnson.

We do not feel that a better bunch of girls could have been chosen and we know they are going to do some fine work.

Leavell Climbers B. Y. P. U. Song  
(Tune—The Fight Is On)

B. Y. P. U.! Oh won't you come and join our band?

There's work for you,

We need your helping hand.

We work for Christ and try to teach the principles

Of what is right

To young folks in our land.

#### CHORUS

The fight is on, we're Leavell Climbers,

We fight for right both day and night,

Though Christ is leading

Young folks he's needing

To hold before the world his light.

The fight is on, we want the banner,

We've got the gait and courage too

When we begin it

We're sure to win it,

And we'll be climbers through and through.

## IN MEMORIAM

### Mr. Philip Didlake

Our beloved brother was born in King and Queen County, Va., in the village of Stevensville, Oct. 1, 1849. He came to Mississippi at the age of 21 and entered Mississippi College at Clinton. He was married first to Miss Carpenter of Starkville, and some years after her death married Miss Whitehead, whose father was a practicing physician at Brownsville in Hinds County and whose mother was a teacher for many years. He was again left a widower a few years since.

The writer knew him for many years and has never known anyone who more sincerely loved the truth or more desired to be serviceable in the Kingdom of God. He was faithful to the Master, instant in season and out, an exceedingly useful man in his church and community.

He suffered a great deal in the last years, but remained cheerful and buoyant. The end came suddenly and his burial was attended by a host of friends, the interment being near Star in Rankin County, his old home. The service was conducted by his pastor, Dr. A. C. Watkins, participated in by the writer and Colonel R. H. Henry.

Besides many friends his going is mourned by two sons and six daughters, who honor his memory.

—P. I. Lipsey.

### Obituary

On the afternoon of Jan. 10, 1928, the soul of Mrs. Lizzie Tubbs, the wife of Mr. T. A. Tubbs, passed from this world to realms of bliss and joy in the presence of her Savior.

Sister Tubbs was in her eighty-third year. She joined a Baptist church early in life, and she was a charter member at Tocowa Church, in which she lived a consistent life to the day of her going home.

She leaves her husband, three sons, two girls and other relatives and many friends to mourn and miss her going.

The funeral service was held at Chapel Town Church by her pastor. There was a large crowd to pay their last respects to her and to the sorrowing family.

Her Pastor,

—S. H. Shepherd.

### BAPTIST MEMORIAL HOSPITAL TRUSTEES

The full story of the annual meeting of the trustees of the Baptist Memorial Hospital cannot be told in figures. It was a kind of love feast. The meeting was a full one from the three states. Prayer and praise constituted a marked feature, —and not half of the members are preachers. They rejoiced in the purpose to honor Christ in the operation of the hospital; the reports as to the amount of charity work being done seemed to touch the hearts of all; the service being rendered ministers of the Gospel and



their dependent loved ones seemed pleasing to all. Many warm expressions of appreciation were reported as coming from ministers thus served.

Words of appreciation, coming from patients and their loved ones, were reported as to the kind of service now being rendered by Superintendent Sheats and his well organized force of several hundred people who operate the hospital. Fine harmony and co-operation were reported to the trustees as existing in the organization.

The success of the new front wing of the hospital, opened in September, with its stores, doctors' offices, elegant patients' rooms and hotel quarters, was brought to the attention of the trustees as a source of rejoicing. Three-fourths of the space has already been taken, and as a source of revenue will pay the expense of the building in a few years. The executive committee, and especially the chairman, Mr. A. E. Jennings, has given unmeasured time and energy in bringing this enterprise to a successful issue.

The Training School made a fine report; there are now 162 students in the school; the religious interests were active along their several lines during the year; the Woman's Auxiliary reported a full year's work. They served the board with a delightful luncheon on adjournment.

The Statistical Report of the superintendent showed: Patients admitted 12,123, of whom 2,729 were served free of charge. Of these 1,823 came from Tennessee, 410 from Arkansas, 314 from Mississippi, and 192 from other states. Since the opening of the hospital in 1912, patients admitted number 115,806.

During the year 423 babies were born; the death rate was a small fraction over 3% and eliminating emergencies,—living less than 48 hours,—only 2%.

Operations during the year number 7,700, laboratory examinations 28,028, X-rays, for diagnosis or treatment, 3,924.

The total costs for operating the hospital for the year was given as \$488,477.51. Of this amount \$185,865.02 was expended in caring for charity patients.

A feature of the year's work was that done in the flood district by a hospital unit of doctors and nurses sent out from the hospital for that purpose, working under the Red Cross, and highly commended by that organization.

A hearty vote of appreciation and commendation was tendered Superintendent Geo. D. Sheats for the efficient service he is rendering the hospital. All officers were unanimously re-elected. All trustees seemed glad they came.

—M. D. Jeffries.

First Colored Boy: "Boy, you is so thin you could close one eye and pass as a needle."

Second Colored Boy: "Doan' you talk, mister; you is such a little thread you could pass through ma closed eye."—Ex.

## COLLEGE COLUMN

M. S. C. W.

Those who attended the Sunday School Conference held at Greenville, S. C., from Columbus were: Miss Irene Ward, Student Secretary; Miss Verda Von Hagen, Educational Secretary; Miss Estelle Tate and Miss Virginia Miller. They made the trip through the country with Mr. J. D. Franks, pastor of the First Baptist Church. We who were left behind feel like Cinderellas—but we comfort ourselves with the knowledge that our time will come—some day.

The B. S. U. Council is making plans for an initiation service to be held on the second Tuesday night in February. At that time three new council members will be initiated. They are: Grace Crawley, Treasurer; Vela McKinley, Chairman of the House Beautiful Committee; Love Cooper, Publicity Chairman.

The Prairie Circle of the W. M. U. received a treat when five members from the College Y. W. A. presented them a most interesting program at the last meeting held at the home of Mrs. Gearheart. The girls taking part on the program were: Bertha McKay, Virginia Walker, Willie Fay Hope, Mildred Moore and Cecile Hamilton. Cecile is president of the Y. W. A.

Dr. Edward Judson Caswell, pastor of the Greenwood Baptist Church, will be at the Workshop Monday, Tuesday and Wednesday of this week. He will be at all the noon-day prayer meetings, the council meeting and the membership committee meeting. All the girls look forward to his visit, for they know that they may expect something interesting from his talks.

## ANSWERS TO DO YOU KNOW

1. Approximately 10,000,000.
2. The Home Mission Board, in co-operation with the National Baptist Convention, supports 29 workers, and some of the state boards make small contributions to Negro work. The Southern Baptist Convention is cooperating with the National Baptist Convention in the erection and operation of the American Baptist Theological Seminary at Nashville, Tenn., for the training of Negro Baptist preachers.
3. The Hollis Chair of Theology of Harvard, founded by Thomas Hollis, wealthy English Baptist.
4. Daniel Defoe, author of Robinson Crusoe; John Bunyan, author of Pilgrim's Progress; and John Milton, poet.
5. "We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without

any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried." (New Hampshire Confession of Faith.)

6. "There is one and only one living and true God, an intelligent, spiritual and personal Being, the Creator, Preserver and Ruler of the universe, infinite in holiness and all other perfections, to whom we owe the highest love, reverence and obedience. He is revealed to us as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being." (From report on "Baptist Faith and Message" adopted by the Southern Baptist Convention in 1925.)

## LEST SOMETHING BE OVERLOOKED

We, the ministerial students of Mississippi College with our wives and children, wish herein to express our thanks and appreciation for every contribution of whatever nature. During the year we have

from time to time received personal boxes of clothing and groceries, etc. Also much has been sent to Mrs. A. J. Aven for distribution. This she has very carefully and lovingly distributed "As every man had need".

In most cases acknowledgment has been made to the donors, but lest some one or something should be overlooked we want herein to acknowledge receipt of and thank each and every one for every gift.

From almost every village, town and city in Mississippi these splendid remembrances have come. If it were possible, we should be happy to publish every name; but since that privilege is denied us, we are content to use this general method.

In addition to the above named, various sums of money have come both direct and through Mrs. Aven's hands to us.

Like the "Poor" remembered Dorcas, we shall ever remember both you, each donor, and Mrs. Aven.

We are yours gratefully,

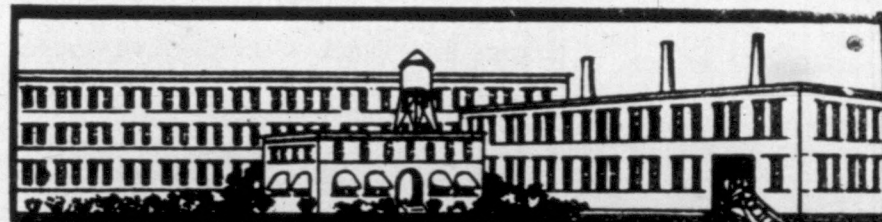
—A Committee.

J. G. Cooke,  
W. L. Grafton,

P. H. Young,  
Martin J. Gilbert.

**AGENTS** \$100.00 Week—Selling Perfumes, Extracts, Toilet Goods, Medicines, Household Articles.

THE DORAY CO., 6749 Glades, St. Louis, Mo.



## Cloth Direct From Mill To You

You can now buy the finest fabrics in latest patterns fresh from the loom at mill prices. We furnish you with FREE SAMPLES of cloth and money-saving price list covering these remarkable offerings, with order blanks that enable you to get what you want promptly.

## Buy Direct---Save 1/4 to 1/3 on Fabrics For Home and Family

- |                         |                 |
|-------------------------|-----------------|
| Cotton Flannels         | Crinkled Cloth  |
| Pillow Tubings          | For Bedspreads  |
| Sheetings               | Pajama Checks   |
| Ginghams                | Tinted Dimities |
| Chambrays               | Broadcloth      |
| Art Silk Striped Madras | Towels          |
| Velvets                 | Diaper Cloth    |
| Draperies               | Curtains        |

All colored goods are guaranteed fast colors. We cut cloth any yardage and pay the postage.

## Satisfaction Guaranteed

If you are not delighted in every way with your purchase from us, we will refund your money promptly on receipt of unused goods returned to us.

Shipments are made same day your orders are received.

Write today for Free Samples and mill prices

**Monaghan Mill Store**  
GREENVILLE, S. C.



# Southern Baptist Hospital

NEW ORLEANS, LOUISIANA

Built for the Healing of Humanity's Hurt

See How We Grow

	Pay Work			Free Work		
	1926	1927	Increase	1926	1927	Increase
January		\$18,074.08			\$3,099.95	
February		18,425.19			3,527.80	
March	\$ 7,556.64	19,919.25	\$12,362.61	\$ 349.12	3,230.53	\$2,881.41
April	13,033.04	18,844.23	5,811.19	856.63	2,326.65	1,570.02
May	13,797.43	14,608.55	1,011.12	1,532.20	1,948.80	416.60
June	16,100.21	19,050.60	2,950.39	1,224.72	2,340.05	1,115.33
July	13,675.53	18,108.10	4,432.57	1,804.00	2,423.70	619.70
August	13,596.30	19,486.61	5,890.31	2,435.88	3,892.70	1,456.89
September	15,394.31	19,679.04	4,274.73	2,310.12	2,911.16	601.00
October	19,545.21	21,207.48	1,662.27	2,220.55	3,703.55	1,483.00
November	17,317.88	20,580.25	3,262.37	2,400.40	3,053.45	653.05
December	14,682.53	17,463.10	2,780.57	2,790.10	3,044.70	254.60

Every month shows a gain over the same month the year before. Growing in favor locally and in the South.

## Cost of Plant

Hospital & Equipment	\$ 785,241.22
Nurses Home & Equipment	119,244.52
Powerhouse & Equipment	55,005.25
Laundry Equipment	13,599.89
Garage and Truck	1,376.30
Land and Improvement	100,000.00

\$1,074,467.18

## Indebtedness

Bonded indebtedness for building and equipment, funded with 15 year Bonds maturing annually, bearing 5½% interest	\$ 525,000.00
Notes due banks	25,000.00
Equity	524,467.18

\$1,074,467.18

## OPERATING STATEMENTS

To December 31, 1927

### Income & Expense Statements

Patients' Fees	\$431,734.47
Charity Gifts	16,112.01
Miscellaneous	4,424.30
Total Income	\$452,270.78
Operating Expenses	350,905.76

Profit—22 mos. \$101,365.02

### Distribution of Profits:

Cost of Charity given	\$56,844.12
New Equipment	
Purchased	5,683.79
Improvements to land	1,395.62
Flood damages	4,911.21
Paid on capital debt	22,818.99
	\$91,653.73

Surplus as shown on balance sheet \$ 9,711.29

### Balance Sheet (Dec. 31)

Assets:	
Cash	\$ 643.08
Notes & Accts. Receivable	10,774.35
Inventories	10,007.23
Prepaid Ins.	3,543.57

Total Assets \$24,968.23

### Liabilities:

Accounts payable \$15,256.94

### Surplus:

Profit 22 mos. \$44,520.90  
Less amt. paid Com. 34,809.61 \$9,711.29

Total Liabilities \$24,968.23

Every dollar received from the Cooperative Program is used to retire the Hospital debt of \$550,000. We pay all operating expenses and all charity work from earned income and special gifts.

A Baptist Contribution to Suffering Humanity

A Missionary Agency in the South's Most Interesting City

W. D. Barker, Accountant.

OLD SERIAL  
VOLUME

Mrs. J.  
Secretary

Dr. J.  
Meridian  
and Way

Dr. H.  
Mississippi  
to the pa  
C. E. Lo

Dr. J.  
have re  
Mrs. De  
editor o

The N  
members  
years, n  
have ha

Dr. C.  
Church,  
through  
then ma

Dr. S.  
we need  
debts is  
a few  
was on

On D  
Bulletin  
Scottish  
carried  
by Dr.  
of Sing  
cent of  
that 10  
prisons

Occas  
pect to  
own gr  
low the  
a swan  
the Bil  
And th  
came i  
already  
neighb  
the dis  
the gro  
Let's j  
gospel.

Dr. F.  
stood a  
tenced  
from a  
legal li  
was th  
existen  
asked t  
have di  
member  
advice  
his bo  
away,  
book, a  
neglect  
Selecte